NATIONAL ANTI-SLAVERY STANDARD.

LYDIA MARIA CHILD, Editor. | Without Concealment----Without Compromise. | DAVID LEE CHILD, Assistant Editor.

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OLIVER JOHNSON, PRINTER.

The Standard.

ANTI-SLAVERY ADDRESS OF THE CONVENTION OF UNIVERSALISTS AT LYNN, MASS.

To all believers in the universal extension and efficacy of the grace of God,—to all who profess to believe in the great doctrine of the common brotherhood of man,—clergy and laity, brethren and sisters:—

DEARLY BELOVED,—The undersigned, your brethren in the faith, who, with you, "count it all joy" to "labor and suffer reproach, because they trust in the living God, who is the Savior of all men, specially of those that believe," respectfully solicit your attention to some suggestions upon a subject which vitally affects the happiness of mankind, and the diffusion, and practical and heartfelt realization, of the principles of our holy faith; and in addressing you, we shall endeavor that our words be few and fitly chosen. Without further apology or preamble, therefore, we come directly to the subject we wish you to consider. The subject is *The moral influence which we are capable of exerting, and which, in our humble judgment, is our duty to exert, for the removal of domestic slavery, as it exists in the southern States.* Comparatively, but little action in relation to this matter, has yet been taken in the denomination of Universalists. When we consider the principles which the members of this denomination profess sacredly to regard, this fact appears not a little surprising. What are those principles?—They are, that God "hath made of one blood all nations of men for to dwell on all the face of the earth;" that "the Lord is good to all, and his tender mercies are over all his works;" that we all have *one* Father, and one God hath created us,—and consequently we are all members of one great family: And from these principles is deduced the truth, that, wherever we find a human being, whatever clime may have given him birth, whatever may be the color of his skin, and however humble or obscure his parentage—*there* is a *brother;* a being made in the image of God; a *neighbor;* one whom we are bound to aid and succor, if in circumstances of need and distress, and to regard as being entitled to equal privileges with ourselves. You profess likewise to believe that all mankind are, ultimately to share one common destiny; that "in the dispensation of the fullness of times," the Jew and the Gentile, the Pagan and the Mahomedan, the Infidel, and the Christian, and the sable sons of Africa, the pale-faced men of the frozen regions—in short, all intelligent, thinking beings, of every clime and nation, of every outward hue and complexion, and of every creed, which finally sit down in the kingdom of immortal blessedness; and, freed from every stain of sin and impurity, shall stay in God's presence, where is fullness of joy, and dwell at his right hand, where are pleasures for evermore. You profess to believe that God loved us while we were yet dead in trespasses and sins, and that he manifested his love by sending Jesus to instruct us, to sympathize with the sorrowing and afflicted of our race, and to suffer and die, leaving us an example of virtue and heavenly patience. The practical teaching of this belief is summed up in this injunction of the apostle, "*If God so loved us, we ought to love one another.*" And this love should incite us to deeds of active benevolence; it should lead us to the adoption of measures for the amelioration of the condition of the downtrodden and oppressed.

Now, brethren, none of you are ignorant of the fact, that thousands—nay, millions of intelligent, thinking beings, your brethren and sisters, heirs of immortality, are, in the southern portion of this land, treated as cattle—in point of privilege for improvement and elevation, placed on a level with sheep and oxen—bought and sold in the market, regarded as goods and chattels, and kept in "durance vile." And the laws of some of the southern States have made it an offense *punishable with death*, for any individual to teach a slave to *read* contrary to the will of his master!! You know these things are tolerated in this professedly-enlightened and Christian country. We conceive it to be our duty, as citizens of a nation, as well-wishers of our country and our race,—but especially, as believers in the doctrine of the *universal fraternity* of man, to do *something* in relation to this matter. We should exert all the moral influences in our power, for the overthrow of this wicked and abominable institution. And we are capable of exerting a *powerful* influence to this end, here at the North. *Apologists for* slavery here, exert a greater influence to calm the southerner's conscience, and strengthen the bonds of the slave, than people in general are, perhaps, aware. We will explain what we mean by the moral influence we wish you to exert. We do not ask you to style *all* the slaveholders "cut-throats," "pirates," "highwaymen," &c. without taking into consideration any palliatory circumstances, which *may* be brought to bear upon the cases of *some*. We do not call upon you to style every man a time-server, a hypocrite, and the like, who does not happen to see the matter through precisely the same medium that you do, and who will not unite in the support of all measures that you approve. But we wish you 1st. To show, by *practice*, as well well as profession, that you are in favor of *free discussion*, upon all subjects that affect the happiness of mankind universally: 2d. To read, and weigh candidly, all arguments upon the subject of immediate abolition, *pro* and *con.* within your reach. And if you are in doubt concerning the statement of abolitionists in relation to the illtreatment of slaves, their capability for "*taking care* of themselves," or the licentiousness of slave holding; procure southern newspapers, and read the advertisements of *slaveholders themselves!!!* This is all we ask, to satisfy you of the truth of abolition statements. 3d. If you do not feel prepared to act with those who are termed abolitionists, do not apologise for the institution of slavery, or attempt to

"*torture* pages of the hallowed Bible"

into a countenance or support of it. 4. Carry out the principle of universal benevolence, which you profess to cherish, in your intercourse with the world. Do not treat with contempt the free black population, wherever you find them; but endeavor to elevate and improve the condition of the unfortunate and degraded. 5. Bear a faithful testimony against the sin of slaveholding, and thus lend your influence towards keeping alive a healthy moral sentiment in the community, which shall operate like leaven, till it leaven the whole lump.

If all residents in non-slaveholding States would observe these things, how long would it require to ABOLISH southern slavery, and that, too, peaceably, without carnage or blood-spilling?

There are portions of the New Testament, which make the duty of which we have spoken, plainly binding upon us. Our citations will be brief, and directly to the point. "Thou shalt love thy neighbor as thyself:" Matt. xxii. 39. Who is my neighbor? Consult the parable of the good Samaritan.

"Our *neighbor* is the *suffering* man,
Though at the farthest pole."

"Remember them that are in bonds as bound with them; and them which suffer adversity, as being yourselves also in the body:" Heb. xiii. 3.

We anticipate some objections to the course we recommend, which you may possibly offer, and we shall endeavor to answer them, briefly, but candidly.

1st. "Abolitionism is a *political* subject, and therefore does not come within the sphere of our influence as Universalists."

What great moral subject, which affects the body politic, *is not* political? Are not "capital punishments," and "imprisonment for debt," political subjects? Have not Universalist ecclesiastical bodies passed resolves strongly condemnatory of these? Did not Universalists once declaim loudly against the attempt of certain ecclesiastics to suppress the running of mails and milk-carts upon the Sabbath? Was not *that* a political subject? Have not Universalist ministers, as representatives of the people, made speeches in the Massachusetts legislature, upon the 3d Article of the Bill of Rights, and the Limited Witness bill? Were not these political subjects?

2d. "To speak and act boldly upon the subject of slavery, will be meddling with other people's business—it will conflict with the interests, and be interfering with the *business* of the slaveholder, his means of subsistence."

We know that this objection has an influence with *some*—perhaps those who have relatives at the South, engaged profitably in the slave traffic; and yet it involves a rule which no Universalist preacher is governed by, in relation to other matters. Many clergymen of our faith have taken a bold and decided stand against the miserable business of rum-selling. How many have acted a conspicuous part in the glorious temperance reform, and thus converted many hovels of squalid wretchedness into abodes of gladness. Yet, in so doing, they "meddled with other people's business;" for it is the business of many to sell liquor, and make drunkards; and thousands have amassed wealth by this "business." And in addition to this, a Universalist convention or association was the *first* religious body that passed a resolve upon temperance. The Rockingham Association, at its last session, passed *unanimously* a spirited resolution upon this subject!! Strange that these Universalists should interfere with the business of other people!!!

3d. "Slavery does not concern us."

Did *this* come from a UNIVERSALIST? The only reply we deem it necessary to make to it is, that whatever concerns the welfare of man, concerns *us;* and we are bound, by the principles of the gospel, to contribute, by all that lies in our power, to the promotion of his *welfare*, which includes his moral and intellectual improvement.

4th. "If we act, in an individual or associated capacity, upon the subject of slavery, our southern Universalist brethren will be offended, and our course will retard the progress of Universalism at the South."

The PROGRESS of Universalism at the South!!—Verily, we hardly know whether to laugh or weep at the idea of "retarding" the progress of our cause at the South. It would be something like retarding the "progress" of a *crab!* Brethren, we tell you, that Universalism will never flourish extensively, in its purity and heavenly beauty, where the corrupt institution of slavery exists, and exerts its baleful influence, deadening the moral sense, and cramping the benevolent and philanthropic emotions of the soul! Depend upon it, that what we say is true. For proof of what we alledge, we refer you to the statistics of the increase of believers in our faith in the United States. Examine the present and past numbers of the "Universalist Register and Almanac," published by brother Grosh. Compare the condition of Universalism in the slaveholding States to its condition in the free States. Where able preachers, the fathers in our Israel, the faithful and true, have labored in times past in the southern States, to promulgate our doctrine, how limited and slow has been its progress, in comparison with its rapid and wonderful advancement in some of the free States, where, perhaps, but half the clerical labor has been expended! To what can this difference be attributed, but to the difference in the moral soil, and the moral atmosphere? We will present you with a brief statement of the increase of our denomination in some of the northern and southern States. We respectfully crave your attention to it.

According to brother Whittemore's "modern history of Universalism," that doctrine was first preached in North Carolina sixty-one years ago; and there were four preachers of our sentiments in that State previous to the year 1860. Now Universalism has not even "a *name* to live" in North Carolina! At least we conclude this is the case, from the fact, that in the "Register and Almanac, for 1842," and in all the previous numbers we have examined, North Carolina is not so much as once mentioned! Within the territory of the *two* States, North and South Carolina, nine different preachers had labored, previous to the year 1830; a Universalist paper had been published in Wilmington, North Carolina, in which State, according to the "Register," there are now no traces of Universalism. On looking at the "Register, for 1842," we find there are now in *South* Carolina, one convention, about eight societies, six meeting-houses, and three others, partly owned by Universalists, and five preachers.

In Georgia and Alabama, Universalism was preached as early as the year 1826, (see "Modern History of Universalism.") Now, according to the "Register, for 1842," there are in Georgia two associations, one paper, six societies, two meeting-houses, and six preachers.

In Alabama, six or eight societies, two or three meeting-houses, and three preachers.

In Kentucky and Tennessee, our doctrine was proclaimed as early as 1826. *Now* the "Register" reports as follows:—In Kentucky, five socities, five preachers, one meeting-house. All that is mentioned in relation to Tennessee, is, that one convert has been gained, during the past year, from the Partialists; he is a preacher, by the name of Low.

Universalism was preached in Louisiana in 1823. A Mr. Cole preached it in New Orleans at that time, which occasioned considerable excitement. The mayor of the city, who attended and countenanced "bull baitings," (public exhibitions, at which a bison was let loose, to be torn in pieces by bull dogs,) endeavored to prohibit the holding of Universalist meetings! Sueh was the refined taste of the mayor of the city where exists the curse of slavery! Now the "Register" informs us there is but *one* solitary individual in the State known to preach our doctrine, and he belongs not to our denomination.

At what time our doctrine was first preached in Maryland and Virginia, we are unable to say with precision; but we know it was preached there as early as fifteen or twenty years ago. Now the statistics are as follows: Maryland, three preachers, one meeting-house, two other buildings, and three societies. Virginia, seven societies, two meeting-houses, and two preachers.

How slowly does our cause progress in the slave holding States!

Look first on *this* picture, then on *this*.

Now contrast the present condition of our cause and its advancement in some of the free States, with the summary of its condition and progress in other States, given above.

Universalism was first preached in Maine by father Barnes, in 1790—only forty-two years ago. According to the "Register," there are now in that State one convention, six associations, three periodicals, one hundred and nine societies, eighty meeting-houses, and sixty-eight preachers.

Our faith was first proclaimed in New Hampshire in 1773, by father Murray. In 1830, there were but eight preachers in the State, and thirty or forty societies. Now there are eighty-three societies and thirty-five preachers.

Our doctrine was first promulgated in Vermont in 1795, only forty-six years since. Now, ninety-three societies, sixty-five meeting-houses, thirty-three preachers.

In Massachusetts, John Murray taught the faith of the great restitution, in 1774, sixty-seven years since. Now there are in our State five periodicals, one hundred and thirty-five societies, ninety-six meeting-houses, and one hundred and twenty-o preachers.

In New-York, Mr. Murray preached soon after his arrival here; but Universalism did not show many signs of advancement till about the year 1800. Now there are three periodicals, two hundred and eighteen societies, more than one hundred meeting-houses, and one hundred and twenty preachers.—Wonderful increase!

A summary of the condition of our cause in other States might be given, but the foregoing is sufficient. You cannot fail to perceive that, while our cause has advanced with astonishing rapidity in the free States, its progress in the slave States has been very slow, hardly worth mentioning in comparison with its triumphant march elsewhere. We admit that there are several circumstances to be taken into consideration, such as the difference in population, location of the States, together with the scientific and literary advancement of the people in the non-slaveholding borders. But these are not the only circumstances that keep our cause in the back ground at the South, if indeed they contribute, in any considerable degree, to this end. The fact is, Universalism is a system of light and liberty, and it cannot flourish in connection with such a system of darkness and bondage as slavery. In the language of a distinguished southerer of a past generation, who now sleeps with his fathers—"The lily and the bramble *may* grow in social proximity; but liberty and slavery delight in separation!"

Having been appointed a committee to address you on this subject, by the Universalist Anti-Slavery Convention, at its session in Lynn, in October last, we now submit the foregoing remarks to your consideration; and we ask you, in the spirit of brotherly love, to weigh candidly the suggestions we have offered, and ponder the whole subject in your minds. In the cause of philanthropy and moral reform, let us all "work while the day lasts, for the night cometh, in which no man can work." And may God grant us wisdom, and enable us to understand, and discharge faithfully our whole duty.

Yours, for truth and humanity,
JOHN PRINCE,
ASHER A. DAVIS,
ELMER HEWETT,
EBENEZER HUNT,
EDWARD Y. PERRY,
Committee.

Selections.

COLONIZATION.

The following Report was made to the Western Methodist Anti-Slavery Convention, held at Cincinnati, on the 20th of October last, and the resolutions adopted.

The Committee on Colonization beg leave to report and recommend for adoption the following preamble and resolutions:

Whereas the American Colonization Society, and all its affiliated societies, assume that the colored people can never enjoy the free exercise of their natural rights in this country, which is assuming that they never will be treated by the Americans with common justice; and whereas, these societies, in rebuking and endeavoring to remove the hatred with which many white people look upon the colored, merely offer themselves as the means of carrying out the wishes of the haters of the colored people, by conveying them out of the country; and whereas, the scheme of colonization has long kept this nation blind to the true state of slavery, till the system has grown great and formidable, and spread its influence wide in our land; and whereas the colonization scheme puts forth no moral principle as the basis of its action—having no preamble to the parent Constitution, and neither declaring slavery to be right or wrong—but only promises to remove the free people of color, who almost unanimously refuse to be colonized, except when they are compelled to choose between going to Liberia, or being held as slaves at home; and whereas, this society was organized for the sole purpose of removing free people of color from this country, (a thing which is nowhere commanded in the word of God,) yet asks our aid, *as Christians*, and claims to be considered a moral and religious enterprise; and whereas, these societies, instead of diffusing a spirit of love and kindness, make the free colored people more hated, because they will not consent to be carried out of this country; therefore,

1. Resolved, That we look upon the Colonization Society as worthy of no moral or religious person's support, because it is founded on no moral or religious principle.

2. That though many honest and good men have supported this scheme ignorantly; we believe that its effect is, to cover up and conceal the wickedness of slaveholding from the nation's eye.

3. That if Colonization could carry all the free people of color out of this nation, it would leave the slaves more completely at the mercy of their masters than they now are; so that the best feature of the scheme is, that it can never perform what it promises.

4. That the idea of blessing Africa by shipping emancipated slaves there, who have never been taught to read the Bible, is both absurd and wicked.

5. That if, as we are informed, the Board of the American Colonization Society have virtually forbidden the return of the Rev. John Seys, as one of our missionaries to Liberia, we cannot, as Methodists, contribute to the support of a society, which presumes to dictate in the appointment of our missionaries to the heathen.

6. That in view of the above facts, we are filled with sorrow and amazement that our General Conference of 1840 should have recommended the American Colonization Society, as a "noble and philanthropic enterprise;" it is worse still that they should have "advised and requested" the several Annual Conferences to have collections taken up in our churches for this object, which, whether wicked or not, is nowhere found in the word of God; and we hereby declare our utter disapprobation of the whole enterprise; and our earnest hope and belief that none of our Annual Conferences will have the hardihood to ask our people to contribute money for such a strange, useless and wicked purpose.

All of which is respectfully submitted.

STEPHEN WOOD,
LEWIS BARNES,
S. W. BARSTOW,
L. PETIJOHN,
Committee.

SUCCESSFUL COLONIZATION

Five freemen, just escaped from slavery in Kentucky, passed by here [Ann Arbor, Mich.] some three weeks since, with a view of bettering their condition in Canada. One of them left a mother more than seventy years of age, her head being as white as cotton, raking and binding sheaves in the harvest field. One of them was the slave of his father. A number of brothers and sisters sustained the double relation of children and property.

The abolitionists will soon outdo the colonizationists in colonizing the free people of color, and more emphatically, "with their own consent." Some fifteen or sixteen have passed through here, on their way to Canada, in about three months. These were in the prime of life, and could not have been worth to their masters less than $16,000. The number that has emigrated must be very large. An intelligent colored man who has travelled some time in Canada, remarked to us, that he had seen large collections of colored people, while in slavery, but he had never seen such multitudes as there were in Canada.

While passing the streets of Ann Arbor, we said to him, do you see that tall young gentleman yonder? Yes. Well, he has just returned from the South, and he *knows* that the slaves are so far from being unhappy and discontented, that they would not take their liberty if it was offered them. He has asked many the question, and they have uniformly told him so in so many words.

What of that? said he. I have told people so a great many times, and yet I was determined to become free the first opportunity. Why, only a month before I left Kentucky, a white man questioned me about my condition, inquiring if I would not rather be free? I said to him, "No, why should I wish to be free? Master takes care of me when I am sick, and provides me with food and clothes, and I do not have to work hard; and why should I desire to change my condition? I would not take my freedom if it were offered me." But at the same time, I took care to ask him many questions about the condition of the free, and to get all the information from him that I could, that would be useful to me in escaping from slavery. I was obliged to take this course. If I had told him I wanted to be free, he would have informed my master, who would have sold me down the river immediately, lest I should run away.

This conversation shows how little can be known of the real feelings of the slaves, from the reports of our northern people who visit the South. It is natural that the slave should reveal his aspirations after liberty *to his friends*, not to the oppressor, or the friends of that oppressor.

We believe that the fugitives, passing through this State, are seldom molested by the inhabitants. Although there are many sons of Belial among us, yet public opinion, on the whole, is rather favorable to those who are trying to be free; and perhaps there is no part of the State where some cannot be found, who are willing to comply with the command of Jesus Christ, by receiving the stranger, and providing him with food, drink, and raiment.—*Sig. of Liberty.*

From the Philanthropist.

LET FACTS SPEAK.

DR. BAILEY:—Visiting as I am among the colored people in this State, going from settlement to settlement, my heart is often pained with the facts related to me, of colored people shamefully treated by reason of our oppressive laws. These facts should be known by the public, and especially by our law makers. Judge Chew, of Clinton county, rightly remarked to me, that of all oppressive laws, the one prohibiting to the colored man his oath, is the most grievous. Cases are frequent where the whites, in small matters, cheat, deny accounts, keep notes after they are paid, and actually steal; and even when much property is at stake, it is passed by, as little noticed as an idle tale. I will mention a few out of the many facts I have heard. And let me say these facts were taken down while on the settlements, from individuals, knowing their truth; and they may be relied upon.

The first fact is that of a colored man living near Adamsville, Gallia county. He has paid $250 for which he had given his notes. The whites still keep them; by no means in his power can the notes be had. He expects every day to have his property taken and sold to meet the demands of law. When he calls for his notes he only meets with curses, and the money is demanded on them.

2d. Mr Armstead Hughs, a respectable colored man, and member of the Baptist church, of Symmes creek, was one day last September returning from mill on horse back. As he was passing a grog-shop about four miles from home, a man came out and demanded who owned him. The colored man made no reply, as he was well known by the company standing around. He had lived in the settlement three years, and as to his freedom there was no doubt. His reputation was good wherever he was known. Mr. Hughs went on not noticing the villian. This enraged him. He sprung, seized the horse, drew a club and said he would make him answer. He struck at him but the club flew from his hands and struck the horse. Mr. Hughs alighted from the horse and tried to keep off the rascal. An engagement ensued in which Hughs held his antagonist and would have rid himself, had not two men lent their aid to the white man. Mr. Hughs was severely bruised, his face mangled, eyes gouged, and mud thrown into them. At length they left him, but in such a condition that he was obliged to obtain a guide to bear him to the justice's office. But poor man, no justice could be done for him. His skin was black, and for this *unpardonable sin*, he was told that his testimony could not be received, and nothing could be done. Mr. Hughs still carries the marks of the blows on his face.

3d. Gorman and Price, last winter stole a colored man's horse. They were pursued by the owner and the alarm given to the whites on the way, but the thief got out of hearing and the owner returned. In the morning, search was made and the horse was found in Price's stable, about four miles from the colored settlement. A guard was placed around the stable, while the search warrant was being obtained and the horse legally taken. Gorman and Price were taken up for stealing the horse. Gorman designed to have Price for a witness that he had purchased the horse of the colored man; but as they both were taken, he was entrapped. Miss Carver, the teacher, a white woman, was at the colored man's house when the horse was taken. When she came into court, one remarked, "I wish that abolitioner was knocked down." Another answered, "I had a heap rather she would be." But she stood undaunted, and testified against the thieves. They were found guilty and bound over to court. They appeared, before the grand jury, and a bill was found against them, much to their surprise. Price somehow strangely disappeared and has not been heard of since. Gorman was committed to jail for safe keeping, tried and condemned to the penitentiary for seven years. It is very evident these thieves expected to escape justice, through the advantage the law gives the white man over the colored; and had it not been for a white witness, they doubtless would. This the judge said to the criminal at the bar.

4th. Thomas Raper of Chilicothe, a grog-seller and noted negro hunter, often searches the houses of colored people for fugitives. One night in October, he went to the house of widow Carter, broke down the door upon the faces of some children lying on the floor, and began his search for runaways. Mrs. Carter was absent. One of the daughters ordered him out, and Raper and his company went off. A few days after, the daughter was bringing an armful of wood up the bank of the river, and stopped to rest. Raper and three others were on the bottom below. William Spencer pounced upon the girl, and beat her severely with the limb of a thorn tree, thorns on, saying with an oath, "I will teach you not to turn a white man out of your house." The girl threw a stone. Spencer then seized her by the throat, threw her down and kicked her severely in the side and face, called her an infamous woman, and would learn her to sauce a white man and turn him out of her house. Spencer went off, Raper calling to him to repeat the blows. Spencer joined his comrades, and all raised a fiendish laugh, seeing the girl trying to get up, the blood streaming from her face. Though some white citizens saw the act, yet nothing was done.

Other facts must be reserved until another time. I need not comment—suffice it to say, my indignation boils within me at our oppressive laws, which crush and trample the rights of the colored man in the dust. And as these facts daily multiply before me, I am ready to cry out, O Lord how long?

Yours, H. W. COBB.

SCENE IN A RAILROAD CAR.

The following pleasing anecdote is related by J. A. Collins in the "Monthly Offering" for November:

It was early one cold, damp morning in October, that I entered the Boston and Worcester depot to take passage for West Brookfield, to attend a county meeting of the Worcester South Division Anti-Slavery Society. The sudden transition of the weather, from the balmy breezes of summer to the cold blasts of the northeast, caused the travellers to muffle themselves up in their shawls, cloaks, &c. The depot bill was ringing, warning the passengers who poured in from almost every quarter, breathless and exhausted, that no time should be lost in securing their tickets. Around the ticket office was a dense crowd; the individuals composing it were scrambling to secure their tickets. The mothers, daughters, and sisters were provided with seats by their friends.

Among the crowd around the ticket office, I discovered a colored woman, with an infant in her arms. Incumbered with her little charge, she was unable to resist and overcome the force of the men around the pigeon-hole of the ticket dealer. Dispirited and exhausted, she retired back from the press, and sighed, "but I fear I shall be left after all!" On hearing this, I introduced myself to her, and inquired if I should secure her a ticket. Upon hearing this, the sadness and melancholy disappeared from her countenance at once. She thanked me, and passed into my hand six dollars; and at her request I purchased a ticket for the first class cars to Albany. Having fresh in my memory the outrages committed upon intelligent and respectable colored people on the Eastern railroad, I felt that this woman might need my protection and assistance. Notwithstanding I had learned that colored people were not proscribed on this route, I offered to escort her into the cars. To this she gratefully assented, and I gave her a seat near the door in one of the long cars divided into apartments, each of which was capable of accommodating eight persons. Here we were, (if any judgment can be formed from appearances,) in the midst of ladies and gentlemen, according to common parlance, moving in the highest walks of society. Yet no one of the passengers appeared horrified, or even molested.

I entered into conversation with her, and found her affable, intelligent and prepossessing in her manners, and was anticipating no small pleasure in holding three or four hours' conversation with her, but in this I was disappointed; for the train had hardly got under weigh, when the conductor entered our apartment, and stood silent a minute or thereabouts, like Banquo's ghost, with his eyes riveted upon us, and then disappeared. My colored friend appeared somewhat agitated, and I must confess that my heart struggled for my mouth. I had but little relish for controversy, and less for being insulted or "snaked out." While our imaginations were conjuring up the most unpleasant scenes, the conductor re-entered, and with doubt expressed upon his countenance, stood motionless, like a statue, for nearly a minute, which on account of our anxiety, seemed like an hour. At last he broke silence. But how unprepared we were for what followed. Instead of cursings and blusterings, he addressed the colored woman, in tones of the greatest kindness, with "Madam, I fear that your babe will take cold, sitting, as you do in the draft of that door—shan't I wait upon you into the ladies' saloon, where there is a stove?" To this our friend assented, thanked him for his kindness, and followed him into a beautiful long car, fitted up in the first style, with sofas, &c. &c. To this, there was no murmuring. Now we should like to understand why "public opinion" requires such barbarous and inhuman treatment in one or two parts of the State, and in all other parts allows such developements of kindness and humanity?

☞ And it is necessary to chronicle this simple act of humanity as most astonishing—as almost absolutely incredible, in old Massachusetts, in the year of our Lord 1841! *O tempora! O mores!*

From the Liberator.

SLAVERY UNDER THE DANISH POWER.

WEST END, St. Croix, 11th mo. 25, 1841.

WM. L. GARRISON:

Dear Friend—Presuming that thy known advocacy of the rights of man renders acceptable any communications, on that subject, I have before written to inform thee of the condition of these islands, as far as my knowledge extended. The cause of emancipation is evidently advancing in Denmark, and its friends are increasing in numbers and light. They have declared that slavery will and must cease in the Danish islands; and as it is pleaded that the kingdom is too poor to give compensation for the slaves, they have struck out a very simple plan, that is, to apply the revenues arising from the "head-tax," to this purpose. They seem also to be of opinion, that Denmark has scarcely any right to appropriate our taxes to her own use, before she has succeeded in striking off the chains of slavery. These islands are an important part of the dominions of the Danish king; and the revenues are considerable, and would be sufficient, unaided even by other means, to pay off the entire sum demanded by the planters for their slaves. An increasing desire for freedom is also manifest among these unfortunate creatures, and it is clear that the most rigorous measures cannot suppress it. The laboring population here are, I believe, much better treated than their brethren in the southern States of America; and the truth of the remark, that the slave does not wish for freedom, and would not take it even if offered, should be here exemplified. But, unfortunately for the believers of the theory, the slaves disprove it by their conduct, and brand it as another of the slaveholder's numerous lies. A slave in our sister island of St. Thomas, who had been a trustworthy servant, and who expected that his master would liberate him on account of his usefulness and good behavior, was left, on his master's departure for Europe, under the charge of a young man, a relation of his master. This young man's heart was doubtless hardened by his domination over the bodies (and perhaps *souls*) of his fellow-men, and he appears to have treated the poor slave with cruelty, desiring work from him to which he had been unaccustomed. Refusing to perform this, an endeavor was made to lay hold on him, that he might be punished, in the usual *kind* manner of the *Christian* slaveholder. As it now seemed evident to him that his hopes of freedom were vain, life possessed no other charm sufficient to compensate for that deprivation; he therefore ascended to the uppermost part of the wind-mill, and, bidding farewell to his friends and others who were beneath, calmly bound his handkerchief over his eyes and, with a heroism to be pitied, yet still noble in its nature, threw himself down, and was taken up a crushed and mangled corpse. *The slavesdo not desire freedom!!*

From the islands of St. John and St. Thomas, they are running away by the dozens. Within this week, two attempts have been made in different parts of this island; but they were detected. Two of the persons retaken have since hanged themselves. The slaves are earnestly looking for freedom. But a few weeks ago, an anonymous letter is said to have been found in St. Thomas, in which the slaves declare their intention to set fire to the town, if emancipation be longer delayed. Such a course, however, would be highly lamentable.

With feelings of deep desire for the success of abolition, and the spread of non-resistance, I am, in such a good cause,

Thine sincerely,
JOHN ROBE.

From the London Mercantile Journal.

THE LAND TAX OF INDIA.

Sufficient attention has not been paid by the mercantile world to a most important discussion which has recently taken place at the East India House. This discussion was introduced by Mr. Montgomery Martin, who on the 22d October, in the Quarterly General Court of East India Proprietors moved the following resolutions:

1st. That the British government are neither de facto nor de jure proprietors of the soil of British India.

2d. That the periodical assessments on the produce of the land, at the sole will of the government, defeat the proprietary rights of the occupiers and cultivators of the soil, and by preventing the hereditary possession and transmission of landed property, diminish its value, deteriorate the revenues of the state, impoverish the people and render the government of India unstable and insecure.

3d. That the occupiers and cultivators of the soil of British India are entitled to obtain from the British government, a fixed assessment and guaranty of hereditary occupancy, unmolested by arbitrary demands and periodical claims, either by annual or more extended leases.

Mr. Martin is not only evidently and incontrovertibly right in the principles embodied in his resolutions, but he is also right in urging them upon the attention of the Court and public, and tha for the following imperative reasons. The first and paramount reason is, the well-being of the millions of British subjects in India. (Justice to India.) The second reason is the advantage to the government in its financial, commercial and political relations; and, the third, *which is of the last importance to England, is to raise the condition of the millions of British subjects in that vast empire*, (liberty to the slave,) *and thus to make them more extensive consumers of British produce and manufactures*, (prosperity to England,) and thereby conducive to the well-being and prosperity of the British empire at large.

It has been invariably found in India that wherever the land tax has been fixed, the company has derived advantage. This fact has been proved by actual experiment in the presidency of Bengal, where the revenue from lands has increased. In Ceylon, also, it has been most successful; and that beautiful island is now experiencing the greatest benefits resulting from this and other beneficial reforms, introduced by Horton, Johnston and other eminent governors. A strikingly illustrative fact was mentioned in corroboration of the second proposition, that the land tax was the cause of frightful famines when heavily enforced, either by the British or native governments. The language of the speaker, in establishing the third resolution, was equally worthy of the patriot and statesman. He affirmed that there was no benefit the court could confer on the people of India that would give them *such a stimulus* as fixing the land tax. Such an advantage could not be obtained by granting leases; for it was known that as leases were about to expire, the land was allowed to decay, in order to avoid an increased rent, or excessive fine. It was only by giving the native Indian a permanent interest in the soil. Mr. Martin urged this on the consideration of his auditors, because he believed that at that moment the members of the court were specially bound to seek some means of improving the revenue of India. In asking them to take the course he recommended, he did not call upon them to give up one single acre of their territory, or to sacrifice one shilling of their revenue—on the contrary, the effect would be to render their possessions more permanent and productive. Of late, there had been rather a disposition to make new conquests, than to improve the dominions already acquired. In his opinion, the best check to any disturbance of the British power in India, would be the exercise of all the energies of their minds, and of all the talents they could command, for the improvement of the territories already in their possession. By promoting the happiness and prosperity of the people, and taking the means to secure to them the quiet enjoyment of their lands and estates, it would best ensure the stability of the British government in that country. Intrigue then would find no countenance from the dissatisfied, and rebellion no help from the distressed.

Mr. Martin was ably supported by Maj. Gen. Briggs, (author of a work on the Land Tax and Cotton of India,) and Capt. F. C. Brown, (of the company's civil service,) the latter of whom produced and exhibited several original documents to the court, for the purpose of putting it beyond all question, that the present occupiers of landed estate in India were real and *bona fide* proprietors of the soil. Deeds were shewn by him severally 315, 255, 236 and 220 years old. Well might the Captain inquire if there could be any doubt that those who held possession of lands, by such full and authentic documents, had a right to a property in the soil.

We regret that the resolutions were negatived, on the ground that *the time had not yet come* for discussion on the subject.

EXPENSES OF THE PECULIAR INSTITUTION.

These, of course, are to be largely paid by the free States, who, however, "have nothing to do with slavery." Florida is a costly concern. It was bought at five millions, for the convenience of slaveholders; and the great "National Negro Hunt" there has cost millions upon millions; in addition to this, it now seems that that "the security of our Southern states" requires that 1500 miles of sea-coast should be lined with fortifications.

J. C. Spencer, of N. York, Secretary of War, speaking of fortifications, in his Report, writes thus:

"The works intended for the more remote *southern portion of our territory particularly require attention.* Indications are already made of designs of the worst character against that region, in the event of hostilities from a certain quarter, to which we cannot be insensible. The estimates submitted, with the means on hand, for the completion of the works at Beaufort and at the mouth of Cape Fear river, in North Carolina, at Charleston, Savannah, and St. Augustine, will furnish adequate defences to those places. To provide for the points still remaining unprotected, in the event of hostilities being threatened before the system of fortifications is complete, a resort to steam vessels of light draught will be necessary; and in reference to some of them, where fortifications would not avail, as already indicated, that species of defence will be indispensable. Five of these in the Gulf of Mexico, and seven on the southern part of the Atlantic coast, are deemed necessary by the Chief Engineer.

The report of the Quarter Master General, Jessup, accompanying that of the Secretary, points to the same thing in the following terms.

"In the event of war with either of the great European powers possessing colonies in the West Indies, there *would be danger of the peninsula of Florida being occupied by blacks from the islands.* A proper *regard to the security of our southern States requires that prompt and efficient measures be adopted to prevent such a state of things.* Whether the Florida war be terminated during the next winter or not, I would recommend that measures be immediately taken to erect permanent works at Key Biscayne, Key West, and such other points among the keys, or on the peninsula, as on examination may be found to possess the greatest military advantages. The timely attention of the government to that important object may save a heavy expense, as well as avert the most disastrous consequences."

Col. Henderson, commander of the marine corps, in his annual report, Nov. 9, 1841, setting forth the demand for an increase of his corps to 3000 men, of which 1550 are needed to guard the navy yards, says:

"The two Southern naval stations (Norfolk and Pensacola,) more especially require a large force for their security. A large number of arms is kept in each of them, which, by a sudden irruption of *the class of people who are not citizens*, might be seized and used for most disastrous purposes, unless a force competent for their safe keeping be maintained. The number proposed in this table (300 at each station,) would seem to be hardly sufficient for a service so important."

Thus we have first to deposit large numbers of arms at the Southern stations, of course to be used against the slaves, and then we have to employ a large military guard to keep them from being seized by the slaves for use against their masters. So helpless and imbecile is the slaveholding country, so dependent upon the protecting power of the free States.

From the London Atlas.

ARRACAN.

The rapid growth in wealth of the province of Arracan, as a tributary to British power in the East Indies, is pointed at by the Indian journals as satisfactory evidence of the improvement things have undergone in general, within the last few years; more particularly when it is recollected how this province was formerly decried, and not without justice, as the grave of Europeans; how it was described as consisting either of jungle or marsh, dotted with a scanty and indolent population, and how confidently it was predicted as never likely to turn to any account, or yield recompense for the vast sums expended in the Burmese war, of which it was one of the poor returns. It is stated that the revenues of the province have exhibited a steady increase for the last ten years; *and that* under the decrease of the original assessment. Thus in the year 1831–32, the net revenue realized after deducting 20 per cent. for collection, was 336,276 rupees (50 cents each rupee); in 1836–37, it had risen to 456,842 rupees; and the government having since that period gradually remitted taxation, the revenue for the present year had increased to 484,071 rupees. The revenue is easily collected, and the irrecoverable arrears never exceed 1 1-2 per cent.

One of the principal causes which has tended to the settlement and prosperity of this province *is the abolition of slavery*, which took place in 1834. Arracan is said to be the only province of India where slavery has been totally abolished.

A HORRIBLE ARGUMENT.

It will be recollected that Dr. Johnson, in our last number, undertook to prove that our Saviour and his apostles gave their sanction to Roman slavery. Now we want the reader to remark, that the victims of Roman slavery were generally white persons. Were the blacks to rise to-morrow and enslave the whites, how keenly a black Johnson might retort the argument of his white namesake. With what force

could he quote to the *white* Dr. Johnson, the apostle's injunction: "*Let as many servants as are under the yoke, count their own masters worthy of all honor.*" And what kind of slavery was it which Dr. Johnson insists was sanctioned by Jesus Christ and his apostles? We give the description we find in his article. "The laws of the Roman Empire sanctioned the tenure of slaves for their natural lives, without imposing any *restriction on their masters in reference to the manner of treating them.* They were held, *pro nullis, pro mortuis, pro quadrupedibus.* FOR NO MEN, FOR DEAD MEN, FOR BEASTS. Many of them were in a much worse case than any cattle whatever. They were not capable OF BEING INJURED, nor could they take by purchase or descent; they had no heirs, and could make no will. They were NOT ENTITLED TO THE RIGHTS OF MATRIMONY, and therefore, had NO RELIEF IN CASE OF ADULTERY; nor were they PROPER OBJECTS OF COGNATION OR AFFINITY. *They might be sold, transferred, or pawned, like other goods or personal estate.*" "They had NO REST, NO LEGAL PROTECTION, and were SUBJECT TO THE CRUELCAPRICE OF THEIR MASTERS, whose absolute property they were, and at whose mercy THEIR LIVES, EVERY MONENT LAY. For the slightest and most trivial offenses, they were CRUELLY SCOURGED, and CONDEMNED TO HARD LABOR; and the petty tyrant of his family, when exasperated by any real or apprehended injury, could NAIL THEM TO THE CROSS, AND MAKE THEM DIE IN A LINGERING AND MOST MISERABLE MANNER!"

This is the slavery which a minister of the gospel, a Doctor of Divinity, President of the Baptist Triennial Convention, contends was sanctioned by the merciful Jesus, and by the gospel dispensation "introduced by Jehovah for the salvation of men!" Yes, he first quotes the description, as above given, and then the sanction of Jehovah! Satan himself never manufactured an argument better calculated to make men infidels, and haters of God.—*Philanthropist.*

ANNUAL COST OF SLAVERY.

Extracts from a new pamplet, entitled "Slavery of the United States to Sinful and Foolish Customs. By Charles Simmons."

I have not an exact table of the late census but I conclude that there are at least 2,488,000 slaves in the United States; half of whom I will suppose to be saleable as laborers, and would cost purchasers upon an average $600 each. If the whole are worth $300 each, (the usual estimate) leaving out half will bring the others to $600 each. In some employments, slaves are said to be so driven as to be "used up" in six or seven years. But I will snppose their working age averages twenty years. In the purchase of 62,200 annual recruits to keep the number the same, is therefore expended $37,320,000. I will suppose there is an average of one overseer to sixty slaves, making the number of 41,466 overseers, for 2,488,000 slaves. If the salary and board of these should average no more than $400 a year, it would cost $16,586,000. The cost of the under drivers I will offset against the cost of overseeing free laborers. I will suppose the other expenses of slave watching, catching, and holding; the loss on runaways, on those who die by violence, and for recruiting and sustaining the paraphernalia of slavery, not included in the above estimate, to be equal to the expense for overseeing—$16,586,400.

If no more than one in ten of the 1,244,000 slaves who are supposed to be "merchantable," should be crushed annually under the horrid system, and be cut off from no more than ten years, upon an average, and if we suppose this time to be worth no more than 25 cents each working day, or 78 dollars a year, it amounts to a pecuniary loss of over $97,000,000 annually. But it is quite possible that this estimate of one in ten is too low by half; for we can scarcely conceive any thing more crushing to both body and mind, than slavery, with its shocking cruelties.

62,200 recruits at $600 each,	$37,320,000
41,466 overseers, cost $400 each,	16,586,400
By 124,400 premature deaths,	97,032,000
Other expenses,	16,586,400
	$167,524,800

Massachusetts has $300,000,000 in taxable estate, which I will multiply by 21, and suppose the product (six thousand and three hundred million dollars) to be equal to the taxable capital of the United States. If we suppose that four thousand million of this is real estate, and that only one-third of this is under the curse of slavery, we have $1,333,333,333 of real estate, either owned by slaveholders or intimately connected with slavery. If emancipation should take place on right principles, there can be no reason to doubt that there would be a great rise on this real estate. If it should rise on an average only 15 per cent. we have the gain of about $200,000,000. According to these estimates, we have the annual loss of over $167,524,800 by slavery, and might gain 200,000,000 more in the rise of real estate. If this $200,000,000 should be awarded the slaves towards compensation, it would be over $80 each for man, woman, and child.

The impoverishing, evil tendency and effects of slavery are to be seen in the wide spread brankruptcy, the diminished value of estates, the worn out plantations, the prostration of the currencies, the miserable state of society, and other evils which are now severely experienced in slave States, and others, according to the nature and extent of their governmental and commercial connections with them. It is said the slave States of this Union are now indebted to the people of the State of New-York alone, about $100,000,000—a large majority of which will probably remain forever unpaid. Verily "the robbery of the wicked shall destroy them." Sould any think the above estimate of the impoverishing tendency and effects of slavery exaggerated, I ask them to read over Mr. Preston's speech delivered a few years since at Baltimore, on his return from his northern tour, in which he contrasted the state of the North with the South. I ask them to cast an eye to the present contrast between New-York and Virginia—or Ohio and Kentucky. I ask them to look at the promises to emancipation as recorded in Isaiah, 58th chapter, and elsewhere—and to the divine threatening against the opppressor throughout the Bible. Should emancipation take place on strictly Christian principles throughout this country, it would be like life from the dead to the slave States, and open to the commercial and manufacturing States a wide field for profitable trade in supplying the demands of over a million of laborers and their families (the best pay-masters) who are now in the need of every thing.

Thus it appears, that without calculating the Congressional expenses occasioned by slavery—its baneful influence upon the morals and manners of the nation—the loss of the time of slaves while in jail, or in recovering from horrid scourgings, and without reckoning the gain on estates by emancipation, we have an annual loss by means of slavery, of over $167,000,000.

From the Lynn Record.

PROCEEDINGS OF CONGRESS.

It used to be said, "What is sauce for the goose is sauce for the gander." But "our Southern brethren" are no more believers in this, than they are in the doctrine that "all men are born free and equal, and have certain inalienable rights," such as "life, liberty, and the pursuit of happiness." They hold and enforce the doctrine by *a gag* on the northern men, that no petition in any respect touching or alluding to slavery shall be received. All such must be laid on the table without being read, debated, or considered. Now mark how circumstances alter cases. A southern vessel is laden with *slave property;* that is, with slaves; is cast away upon one of the British West India Islands, and the living 'property' permitted to walk off. This cruel liberty is allowed on the West India Islands, and the property being *insured*, has to be paid for by the insurers. And now comes a petition from the slaveholders to Congress, to protect their slave property by declaring war against England, or otherwise bringing her to terms. This has actually been done—a petition presented in one case, and notice given that another will be, in another case. So Congress is to be employed in considering petitions on slavery—presented by whom? Abolitionists? By no means, but by the slave owners. We should like to be present and hear what *John Quincy Adams* will say to "our Southern brethern" when these petitions come before the House. We want to see whether *northern* petitions on slavery are to be rejected with scorn, and *southern* petitions on slavery to be received, read, debated, and permitted to occupy the time and attention of Congress.

We are informed that the U. S. Senate manifested considerable interest on the presentation of a petition presented by Mr. Barrow, relating to the loss of a cargo of slaves, who were wrecked and set at liberty on one of the West India Islands eight months since. The petition prayed for redress to the insurers of the slave property.

A, B, C, of ABOLITION:

FOR THOSE WHO HAVE NOT YET EXAMINED THE SUBJECT.

From the Anti-Slavery Record.

A NEGRO IS A MAN.

That he is so, is proved by the fact, that he is capable of loving and worshipping God; and that he shares all the faculties and all the emotions that characterise other portions of the human race.

If he be a man, then God has placed him in various relations, such as son, brother, husband, father, subject, or citizen.

As a son, he has bound him to honor and obey his father and mother.

As a brother, he has bound him to love his kindred, and to relieve their distresses.

As a husband, he has bound him to love his wife as his own flesh, and to cleave to her more strongly than to any other of the relations in which he is placed. Therefore what God hath thus bound together, let no man put asunder.

As a father, he has bound him to provide for and educate his offspring.

As a subject, or citizen, he had commanded him to obey the laws of his government.

He then, that holds a negro in slavery, *breaks* every one of these relations in which God has placed him; or, in other words, compels the negro to disobey God in all these relations.

As a son, he is not allowed to obey the commands of his parents, only in so far as they coincide with the commands of his master.

As a brother, he is taught to treat his brother as one brute treats another.

As a husband, he is taught to take a wife as brutes do, come together for a time, and then separate again; or, in other words, his relation to his wife depends upon the will of his master, and not upon the ordinance of God, or the free exercise of his own affection.

Who, then, that have thus put asunder men and their wives, that have broken all the ties of parents to their children, and children to their parents, and that have changed all the relations in which God has placed man, dare to venture into His presence without having first broken off their sins by righteousness, and obtained forgiveness of God, by restoring their slaves to the relations in which he placed them?

Surely men are blind, who think that God is not jealous of his laws, and that he will wink at the violation of all those relations in which he has placed his creature, man. If in former ages God condemned men, and gave them over to work out their own destruction, for changing the use of things which he has made, where is the grounds of hope that he will now permit men to change all the relations and uses of his creature, man? Yet has this sin been committed against all those who have black skins in America.

If then a negro be a MAN, it would be well for all such as hold slaves, to examine the relations in which God has placed man, and ascertain whether they have not *wrested* the laws of God to their own destruction. Perhaps God may not wait as long with them who trample upon his laws now, as he did before the flood. Oh, that this nation may become more wise, and repent of their sins, and set the captives free, that there may be rejoicing in the land.

Communications.

WHAT HAS THE NORTH TO DO WITH SLAVERY?

There are many who say to me, "Were you in a southern State, it might be well enough for you to speak as you do on the subject of slavery; but you are speaking to no purpose, or a bad purpose, here, where slavery was long since abolished:" I tell such persons, (what they should know already,) that I should not be permitted to speak at the South; nay, not to live. A free man cannot live the other side of Mason and Dixon's line.—If one, in whose bosom the flame of impartial liberty burns brightly, dares to descend into that mine of slavery, where millions of human beings are buried alive, toiling in darkness, he must hold his breath, or the fire-damps will explode, and tear him limb from limb, or burn him to ashes. He must, therefore, speak for God and humanity here, or nowhere in our land.

But the fact is, these wise and prudent ones would not have us speak here, nor anywhere else, upon this tremendous sin. Nothing will satisfy them but perpetual silence. If a minister at the North preaches on slavery, they condemn him, as meddling with a subject that belongs to the South. "Go there," they say, "where the evil exists, and cry out against it if you will." Mr. Simmons did go there, and preached at Mobile, on slavery, in the most guarded language; in the mildest terms a man *could* use, and condemn it at all. But the city was thrown into commotion. The furies were let loose. He was obliged to flee for his life. And what said the wise and prudent here? Why "that he was rash, and fool-hardy; that he ought to have confined himself to the work of the ministry, the preaching of the gospel; and not have disturbed the peace of the community, ruined the infant church over which he had been called to watch, and jeopardized his own life, by meddling with the peculiar institution of the South." Nothing, I see, will satisfy these conservators of the public weal, but entire acquiescence in the sin of slavery. Therefore I cannot try, I cannot even wish to satisfy them, so long as I believe that "God is just, and that his justice will not sleep for ever."

And it is not true that the subject of slavery is impertinent here. It cannot be so, any where. The cause of humanity is the cause of all. He is not human, who is not earnest for its advancement in all parts of the world. The family of man is one. All men are brethren; and whatever injures a part, does harm to the whole. Our heavenly Father, in his infinite wisdom and goodness, has bound us thus together. None can break, if they would, the bands of a man. Truly has the Abbe Mennais said, in that admirable work, "the Peoples' own Book," that they who enslave others, or stand silent and inactive by, and *see* them enslaved, are digging the grave of their own liberties. Now, we of the North have been doing this, if no worse. We have been standing silent and inactive by, and seen the most ruthless oppression enforced upon a third part of the people of the southern States. Nay more, many of the citizens of the North have been active participants in this great outrage. Indeed we are all of us implicated; inasmuch as we are upholding the Federal government, under whose immediate and exclusive jurisdiction, nearly five thousand are held in slavery; and with whose distinct sanction and license, the most atrocious of all traffics—the American slave trade—is carried on to an extent, and with circumstances of cruelty, that seem credible only of a community of pirates. More even than this; we of the North, have consented that our free States should be the hunting-grounds of the slaveholders, and our prisons the pens for the safe keeping of their game; and that our peace-officers and constables should aid them in the capture of the panting fugitives. And this is not all. So accommodating and obsequious have we been, that we have looked quietly on, and seen them of the South disfranchise a whole class of the citizens of the free States, strip them of the rights and immunities guarantied by the Constitution—incarcerate them in their jails, for no offense save the color of their skins, and then sell them into perpetual servitude, to pay the paltry price of their keeping.

These are some of the outrages upon the rights of man, which have been increasingly perpetrated in our land for fifty years past. We have looked on; and for the sake of preserving our union with the southern States, have been silent.

But all the while, a fearful retribution has been preparing for us. We are roused at length from our guilty acquiescence, to see the peril, into which we have brought our *own* rights and liberties. God grant it may not be too late to rescue them! But we cannot escape *ourselves*, by leaving the *oppressed* to perish. God has bound up our fortunes with theirs. This is as it should be. Let His righteous will be done. We can now preserve our own civil and religious rights only by contending for, until we obtain, the same rights for those, whom we have so long, so wickedly, consented should be oppressed. If we have delayed too long, if we have now no power to redeem them, it is too late to save ourselves. If the day of *their* deliverance, "by the generous energy of our own minds" has past, the day of *our* destruction, as a nation, is at hand. If slavery cannot be abolished, freedom cannot be preserved.

The fact, that it has been unsafe here in New England, scarcely less than at the South, to proclaim the self-evident truths of the American Declaration, alone is enough to show how far the canker of slavery has eaten into the very vitals of liberty. But our fellow-citizens generally, seem as yet not to be aware of it. Therefore, must we cry aloud. Because the first fury of the adversaries of right and freedom has abated, some would have us believe that all now are friends of humanity. Believe it not! You cannot believe it, if you will look, with any intelligence, at the spirit and sentiments of either of the political parties, into which the country is divided. The leaders of those parties stand ready, at any moment, to stab freedom to the heart. Stand *ready*, do I say? They have *done* it once, yea twice; and they will do it again, whenever their party interests seem to require it. Aye, they would annihilate freedom if they could,—put out the light of her eyes—draw the life-blood from her heart, and quench forever her holy spirit. She has always been a trouble to those who were seeking their own, or their party's aggrandizement. She has always been the angel in the way of those, who could go to lord it over God's heritage. But they cannot kill them! She is divine, immortal! They may demolish her temples; they may murder her votaries; they may drive her from our midst. But she will find a home elsewhere, in more faithful hearts. Freedom shall yet triumph gloriously! She may be, I fear she will be, compelled to repudiate our republic; expose our hypocrisy; disown us before the world; and resume the name we have so vauntingly worn. But somewhere else she will establish "an asylum for the oppressed"—a nation that will love her for herself alone; a people who will hold sacred the rights of all men; and guard them as more precious than the wealth of the whole earth. S. J. MAY.

C. C. BURLEIGH.

UTICA, 6 January, 1842.

I have just come home from an anti-slavery meeting, assembled to hear a lecture from C. C. Burleigh. The meeting convened in the large room formerly occupied by the Congregational church, and now used as their session room. Notwithstanding the weather was very unfavorable, the attendance was very good.

I think I may say, on behalf of my fellow-citizens, who heard brother Burleigh, that we were highly gratified, and instructed in the foundation principles of abolition. His lecture was just what we needed; and I trust all went away impressed with our duty to do all in our power to influence public opinion against the horrible, unjust, inhuman, illegal, wicked system of slavery, as practised in our beloved country. Oh, that the free States would speak one voice upon this subject, and that voice like brother Burleigh's! Methinks the South would soon open their eyes; and with relenting hearts, begin to do what God and humanity calls upon them to do. It is needless for me to attempt any description of brother B.'s mode of lecturing. I will only say I wish to bid him God-speed, and to beg of abolitionists, every where, to open their doors and their hearts, and help him to gain access to all the people.

FRANCIS WRIGHT.

COLORED SCHOLARS.

During my late visit to Boston, I attended "Elocutionary exercises" of the colored children at "Smith's school house." The room was large, and well-filled with spectators, both colored and white; many of the most respectable citizens attended. The pieces rehearsed were judiciously selected, and were spoken with much propriety. I was informed that their acquisition in the art, was wholly their own, without the aid of an instructor. Wendall Phillips, who attended, remarked, at the conclusion, that he had never seen it exceeded by white children. Their action, enunciation, and management of the voice, were admirable. One circumstance, in particular, interested me exceedingly; two little fellows, about twelve or thirteen years old, began to speak a dialogue; but after proceeding perhaps half through, memory failed them; they came to a full stop, and after a short pause, let their hands fall and walked off the platform, very composedly, though with a crest-fallen look. Others took their places, and proceeded with the exercises. In the course of half an hour, the two lads appeared again, and finished their dialogue admirably well, and received great applause. At no time, did they appear to be at all embarrassed, but conducted with a calmness and composure, far beyond what we might expect from youths of their age, in the presence of so many strangers. ISAAC T. HOPPER.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. XLX.

Uncle Beck.

Ignatius Beck, a free colored man, residing with his family in Philadelphia, was engaged about the year 1810, by a respectable-looking man, (I do not remember his name,) to accompany him to the South as his body servant; for which he agreed to pay good wages. He was provided with a good horse, and also one for his servant. Ignatius took leave of his family, and set off with his master. Nothing material occurred, till they got to North Carolina, near the line that separates that State from Virginia. Here they arrived at a tavern, on Seventh Day evening. Early the next morning, the man informed Beck that, it being the Sabbath, he should not travel on that day; and as several of the slaves belonging to the landlord were going to attend a Baptist meeting, which was to be held about seven miles off, he might accompany them, if he had an inclination to do so; provided he would be sure to return with them in the evening.—Beck was much pleased with the *kind* proposition of his master, and went accordingly.

In the evening, Ignatius returned, agreeably to his promise; but to his astonishment his master was gone, and had taken both the horses with him. He made inquiry how he was to get home. The landlord told him that he was at home; adding, "You are my property; I have bought you of your master." Ignatius now saw the snare into which he had fallen. He assured the man that he was free, and had a family living in Philadelphia; but this had no effect upon the monster who now claimed him as his slave; and he requested that he might hear no more on the subject of his freedom. Ignatius was a shrewd, sensible man, and feigned to submit to his new situation without further complaint. He endeavored to discover, in his intercourse among the white neighbors, if he could find any one to whom he could open his case, and who would advise him how to act in his deplorable situation. There was a man in the neighborhood, a justice of the peace, who appeared quite friendly. To him he ventured to give a history of his case; and to his great joy, he found he was willing to render all the assistance in his power. He inquired what evidence he could produce, that would prove him free. Ignatius referred him to Richard Allen, a colored Methodist preacher, well known in Philadelphia. The magistrate wrote to Richard, giving a full account of Ignatius, as he received it from himself. Richard called upon me, and left the letter; by which it appeared that Ignatius had been a slave, and had been duly manumitted in the city of Washington. A letter was addressed to Samuel Brooks, who resided there, and in a few days a copy of the manumission, duly authenticated, came to hand. This document, which contained a description of the person of Ignatius, I inclosed to the gentleman in Virginia, who had so kindly interested himself on his behalf; accompanied with a letter, in which I endeavored to excite his sympathy in behalf of the poor captive. These documents arrived safe. The benevolent individual sought a private interview with Ignatius, and told him that he was now fully satisfied his statement was true; and that he would consider of the matter, and advise him how to proceed. But still the case was involved in difficulty; for if a suit was instituted for his freedom, it would be necessary for some person to go there to identify him; and it might be difficult to find any person willing to go; moreover, it would be attended with delay, and considerable expense. He instructed Ignatius to go home, and call upon him again in a few days. In a short time he called, and his benefactor secreted him in his house about three weeks. The master, becoming alarmed, at the loss of his *property*, advertised the fugitive, and scoured the country many miles round; but could get no tidings of his man. After the excitement had subsided, Ignatius was taken from the cellar, where he had been most of the time, put on horseback, and started for home; accompanied by the son of his benefactor, who escorted him one hundred miles on his way. Upon parting, he gave Ignatius such instructions as enabled him to prosecute the remainder of his journey with safety. Such disinterested kindness is worthy of all commendation.

Soon after he returned home, he called and gave me an account of the whole affair. I requested him to keep the matter to himself, and if he should hear of the wretch, who had endeavored to entrap him, being in the city, to inform me. Not many weeks had passed, before Ignatius informed me that he had seen the fellow in the street, and had followed him until he went into a house in Lombard-street. I forthwith procured a warrant for his arrest, and taking an officer, went to the house. I was informed he had left the city, but could not ascertain where he had gone; and I never heard of him afterwards. Ignatius Beck is now living in Philadelphia, and is generally called by the colored people "Uncle Beck."

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JANUARY 20, 1842.

THE LAW OF LOVE.

This is so obviously the key-note to universal harmony, that it is marvellous men neglect and despise it as they do. Whether applied to the intercourse of nations, or to the smallest temptations and most trivial difficulties of daily life, it *always* works miracles. Wheresoever it enters, whether into written or spoken word, into public or private action, it is an embodiment of the Holiest—it is God made manifest—and therefore it is omnipotent.

It is omniscient, too; for the more perfectly we live in Love, the more clearly do we perceive Truth. In the calmness and quietude of perfect kindness to all, can we alone see the just relations of things to each other, and of all to God. Hence Justice, in its highest Ideal, is unmixed Love; and Wisdom ever speaks through the voice of Kindness.

He who said that all the Law and the Prophets hang on the two commandments, of Love to God, and Love to our neighbor, likewise tells us that he who *keeps* the commandments shall *know* of them. And is it not familiar to all, who observe their inward experience, that *knowledge* is obtained through purified *affections*, and an obedient *life?* Nay, are they not aware that glimpses of the highest truths,—that is, the most spiritual,—can be thus obtained, and thus *only?*

No wonder the world is so bewildered in the mazes of *error*, while it remains such a stranger to the law of *love*. How can images be reflected clearly in the water, while men so continually stir up the mud of personal wrangling and sectarian controversy?

That the perception of what is right depends on purified affections, is, like every other spiritual truth, written in the laws and operations of nature. For one among many illustrations, observe the following. A traveller in Turkey writes thus: "I was aware that oil would calm the surface of the sea; but I did not know, until recently, that it rendered objects more distinct beneath the surface. A trinket of some value had been dropped out of the upper windows of our palace into the Bosphorous; which at this place was ten or twelve feet deep. It was so small, that dragging for it would have been perfectly fruitless; it was accordingly given up for lost, when one of the servants proposed to drop a little oil on the surface. This was acceded to, though with faint hopes of success. To our astonishment, the trinket immediately appeared in sight, and was eventually recovered."

Priceless, altogether infinite in value, are the spiritual jewels that may be restored to the world, by pouring oil on the troubled waves.

And then this Law of Love, like everything that belongs to the highest in our nature, is so open to all!—The most ignorant may learn it, and the poorest may practise it, as faithfully as the wealthiest. The beggar who, sorely tempted by want, yet refrains from anything like imposture, lest it should excite distrust in the public against other sufferers, has fulfilled the Law of Love; perchance far more perfectly than the royal duke who distributes thousands of pounds among the starving poor.

At a meeting in Massachusetts, in favor of Normal Schools, (that is, schools to fit *teachers* for the business of education,) I. M. a hard-working mechanic, with a very small portion of the world's wealth, subscribed one thousand dollars. A friend returned the paper to him, saying, "I suppose you meant one hundred dollars, and have accidentally written a cipher too much."

"Why should you suppose that?" replied I. M. "If you reflect a moment, you may discover some selfishness in this. I am a father; and in what way can I so effectually advance the interests of my children, *as by educating the community in which they are to live?*"

If this was policy, it was of the enlarged kind, that is learned only in the school of universal love. Said I not well, that the highest truths are taught by the affections? And that there is no better wisdom than benevolence?

I will tell you an anecdote, which I learned in casual conversation, from my excellent and kind-hearted friend, Isaac T. Hopper. You need not weary of my frequent mention of the good man's name; for I record such things, not that they may redound to his credit, but that they may fall like good seed into the human heart, and bring forth an hundred fold.

Patrick McKever was a poor Irishman, who lived in Philadelphia, many years ago. He was arrested on charge of burglary, convicted, and sentenced to be hung. I am ignorant of the details of his crime, or the causes that led to it. But there were probably some palliating circumstances; for when brought, seated on his coffin, in the death-cart, to the foot of the gallows, in company with another criminal, he was reprieved, and the other was hung. His sentence was changed to ten years' imprisonment; and this was eventually shortened one year.

During the last three years of his term, Isaac T. Hopper was one of the inspectors of the prison, and frequently talked with him in a friendly, fatherly manner. The convict was a man of few words, and hope seemed almost dead within him; but though he made no large promises, his heart was evidently touched by the voice of kindness.

After his release, he immediately went to work at his trade, which was that of a tanner, and conducted himself in the most sober and exemplary manner. Being remarkable for capability, and the amount of work he could perform, he soon had plenty of employment. He passed Friend Hopper's house every day, as he went to his work, and words of friendly cheer and encouragement were not wanting.

Things were going on thus satisfactorily, when Isaac heard that constables were out after Patrick, on account of a robbery committed the night before. He went straightway to the mayor, and inquired why orders had been given to arrest Patrick McKever. "Because there has been a robbery committed in his neighborhood," replied the mayor. "What proof is there that he was concerned in it?" "None at all; but he is an old convict; and that is enough to condemn him." "It is not enough, by any means," replied Isaac; "thou hast no right to arrest a citizen without a shadow of proof against him; and in this case, I advise thee, by all means, to proceed with humane caution. This man has atoned severely for the crime he did commit; and since he wishes to reform, the fact ought never to be mentioned against him. He has been perfectly upright, sober, and industrious, ever since he came out of prison.—I think I know his state of mind; and I am willing to take the responsibility of saying that he is guiltless in this matter."

The mayor commended Friend Hopper's benevolence, but was by no means convinced. To all arguments, he replied, "He is an old convict; and that is enough."

It was in vain to ask whether society ought to be a mother, or an executioner, to her erring children; "he is an old convict; and that is enough," was a satisfactory answer to all that might be urged.

Patrick's kind friend watched for him, as he passed to his daily labors, and told him that the constables were after him, for the robbery that had been committed. The poor fellow hung his head, the light vanished from his countenance, and he seemed utterly forsaken of hope.—"Well," said he, with a deep sigh, "I must make up my mind to spend the rest of my days in prison."

"Thou wert not concerned in this robbery, wert thou?" said Isaac, looking earnestly in his face.

"No, indeed, I was not. God be my witness, I want to lead an honest life, and live in peace with all men.—But what good will *that* do me? Everybody will say, He has been in the State prison, and that's enough."

His friend did not ask him twice; for he felt well-assured that the poor man had spoken truth. He advised him to go directly to the Mayor, deliver himself up, and declare his innocence. This wholesome advice was received with deep despondency. He had no faith in his fellow-men; for they had been to him as enemies. "I know what will come of it," says he. "They will put me into prison, whether there is any proof against me, or not; they will not let me out, without somebody will be security for me; and nobody will be security for an old convict."

"Be of good heart," said Isaac, "go to the Mayor, and speak as I have advised. If they talk of putting thee in prison, send for me."

Patrick did accordingly. He was treated as he had expected. In the absence of any thing like a shadow of proof, his being an "old convict" was deemed sufficient reason for sending him to jail.

Friend Hopper appeared in his behalf. "I am ready to affirm," said he, "that this man is innocent. It will be a very serious injury to him to be taken from his business, until such time as this can be proved; and moreover the effects upon his mind may be most discouraging. I will be security for his appearance when called; and I know very well that he will not think of giving me the slip."

The gratitude of the poor fellow was overwhelming. He sobbed, till his strong frame shook like a leaf in the wind. If the blessing of the perishing can save a soul, that Prison Inspector is sure of heaven.

The real culprits were soon after discovered. Patrick, until the day of his death, continued to lead a virtuous and useful life; for which he always thanked Friend Hopper, as the instrument of God.

Men write of bloody battles, by sea and land, and call the butchers heroes, and their actions History; but incidents like these are placed in the archives of heaven; for in them do angels read the History of Man.—L. M. C.

☞ For a beautiful illustration of the Law of Love, see an article on the last page, headed, "INTERESTING INCIDENT."

FREE WILL BAPTISTS IN NORTH SCITUATE, R. I.

The Morning Star complains of the following sentence, in a letter from Abby Kelley, published in the Standard, December 23d:

The Free Will Baptists had small *temptations* to withhold church resolutions condemnatory of slavery, and excluding slaveholders from their communion. *They* had almost nothing to lose in the South. On the contrary, they had much to gain from abolitionists, by professing themselves anti-slavery. "*Sound policy*" might have dictated their course. They have certainly received many a windfall.

Few things give me so much pleasure, as to make a frank avowal, where I perceive that I have done wrong. In this case, I *have* done a wrong, which I ask the Free Will Baptists of North Scituate to forgive. When I sent A. Kelley's letter to the printer, my pen twice descended to blot out the above-quoted paragraph; and I was restrained from so doing, merely by the fear that my correspondent would deem it an unwarrantable liberty with her communication. This is a fresh lesson, that *first* monitions should be obeyed; they come from the *inward;* but second thoughts usually come from the *outward.*

My objection to the passage was founded on the fact, that it presumes to judge of *motives*, of which no mortal *can* judge; and seems to make a whole denomination responsible for the acts of a committee. Of *facts*, we have a right to judge; and, in a spirit of perfect kindness, we would ask our aggrieved brethren in North Scituate, whether the proceedings of their committeee, with regard to the use of their meeting-house, on the occasion alluded to, was *consistent* with their anti-slavery professions, and former practice? Is not the new Constitution of Rhode Island, with the word "white" in it, eminently pro-slavery in its character? Is it not the legitimate work of anti-slavery to protest against it, and endeavor to show the people that it is a gross violation of freedom, and an infringement of the Christian law of love? Ought the Free Will Baptists of Scituate (as disciples of Christ, and lovers of freedom) to have allowed any obstacles to be placed in the way of abolition brethren engaged in such a work?

If Abby Kelley went beyond the mark, (as she doubtless did,) in condemning their anti-slavery professions, as based on selfish motives, because they fell into error, amid the contagious influence of fierce popular excitement—let them not forget, in extenuation, that she is a most laborious, self-sacrificing, and efficient friend of the enslaved; let them remember that she was persecuted by falsehood and abuse from all quarters, and followed by the hissings and peltings of a mob; and they surely will not wonder that her patience was severely tried, to find impediments thrown in her way by the very hands from whom she and her associates had most reason to expect aid.

Abby Kelley has a noble nature; and I know would not willingly wrong any human being. We would, therefore, affectionately commend a few questions in her letter, to the serious consideration of those who feel unjustly accused by it. She inquires, "Do not as many of the Free Will Baptists as of others, in proportion to their numbers, vote for slavery at the polls? even some of those who vote against it in the church? Are there not as many among them, as among others in Rhode Island, who are striving to disfranchise their crushed brother?"

My brethren, it were surely well to examine yourselves in this matter. Let each and all of us concede wherein we have done wrong. Let each and all of us put away "wrath and all uncharitableness;" and pray most earnestly that we may be enabled to speak the truth in kindness, and listen to it with the candor of a humble heart.—L. M. C.

LETTERS FROM NEW-YORK.—No. 16.

Is your memory a daguerreotype machine, taking instaneous likenesses of whatsoever the light of imagination happens to rest upon? I wish mine were not; especially in a city like this—unless it would be more select in its choice, and engrave only the beautiful.—Though I should greatly prefer the green fields, with cows, chewing the cud, under shady trees, by the side of deep, quiet pools—still I would find no fault, to have my gallery partly filled with the palaces of our "merchant princes," built of the sparkling Sing Sing marble, which glitters in the sunlight, like fairy domes; but the aforesaid daguerreotype will likewise engrave an ugly, angular building, which stands at the corner of Division street, protruding its sharp corners into the midst of things, determined that all the world shall see it, whether it will or, no, and covered with signs from cellar to garret, to blazen forth *all* it contains. 'Tis a caricature likeness of the nineteenth century; and like the nineteenth century it plagues me; I would I could get quit of it.

I know certain minds, imbued with poetic philosophy, who earnestly seek all forms of outward beauty in this world, believing that their images become deeply impressed on the soul that loves them, and thus constitute its scenery through eternity. If I had faith in this theory, that large and many-labelled thing of bricks and mortar, at the corner of Division street, would almost drive me mad; for though the Spirit of Beauty can witness that I love it not, its lines are branded into my mind with most disagreeable distinctness. I know not why it is so; for assuredly this is not a sinner above many other structures, built by contract, and inhabited by trade.

Luckily, no forms can re-appear in another world, which are not *within* the soul. The sublime landscape *there* belongs to him who has spiritually retired apart into high places to pray; not to the cultivated traveller with his mind's port folio filled with images of Alpine scenery, or of huge Plinlimnon veiled in clouds. The gardens *there* are not for nabobs, who exchange rupees for rare and fragrant roses; but for humble, loving souls, who cherish those sweet charities of life, that "lie around our feet like flowers." Thanks be to Him, who careth for all He hath made, the poor child running about naked in the miserable abodes at Five Points, though the whole of his mortal life should be of hardship and privation, may, by the grace of God, fashion for himself, as beautiful an eternity, as Victoria's son; nay, perchance his situation, bad as it is, involves even less danger of losing that beauty which alone remains, when the world, and all images thereof, pass away, like mist before the rising sun. The outward is but a seeming and a show; the inward alone is permanent and real.

That men have small faith in this, is witnessed by their doings. Parents shriek with terror to see a beloved child on the steep roof of lofty buildings, lest their bodies should fall, a mutilated heap, upon the pavement; but they can, without horror, send them to grow rich by trade, in such places as Havana or New Orleans, where their souls are almost sure to fall, battered and crushed, till scarcely one feature of God's image remains to be recognised. If heaven were to them as real as earth, they could not thus make contracts with Satan, to buy the shadow for the substance.

Alas, how few of us, even the wisest and the best, believe in Truth, and are willing to trust it altogether.—How we pass through life in simulation and false shows! In our pitiful anxiety how we shall appear before men, we forget how we appear before angels. Yet is *their* "public opinion" somewhat that concerns us most nearly. Passing by the theatre, I saw announced for performance a comedy, called the "Valley de Sham." That simple sentence of mis-spelled French brought to my mind a whole railroad train of busy thought. I smiled as I read it, and said within myself, Is not that comedy New-York? Nay, is not the whole world a Valley of Sham? Are not you, and I, and every other mortal, the "valet" of some "sham" or other?

> "I scorn this hated scene
> Of masking and disguise,
> Where men on men still gleam,
> With falseness in their eyes;
> Where all is counterfeit,
> And truth hath never say;
> Where hearts themselves do cheat,
> Concealing hope's decay;
> And writhing at the stake,
> Themselves do liars make."
>
> "Go search thy heart, poor fool!
> And mark its passions well;
> 'Twere time to go to school—
> 'Twere time the *truth* to tell—
> 'Twere time this world should cast
> Its infant slough away,
> And hearts burst forth at last,
> Into the light of day;—
> 'Twere time all learned to be
> Fit for Eternity."

My friend, hast thou ever thought how pleasant, and altogether lovely, would be a life of entire sincerity married to perfect love? The wildest stories of magic skill, or fairy power, could not equal the miracles that would be wrought by such a life; for it would change this hollow masquerade of veiled and restless souls into a place of divine communion.

Oh, let us no longer utter false, squeaking voices, through our stifling masks. If we have attained so far as to *speak* no lie, let us make the nobler effort to *live* none. Art thou troubled with vain fears concerning to-day's bread, and to-morrow's garment? Let thy every word and act be perfect truth, uttered in genuine love; and though thou mayest ply thy spiritual trades all unconscious of their results, yet be assured that thus, and thus only, canst thou weave royal robes of eternal beauty, and fill ample storehouses, to remain long after Wall street and State street have crumbled into dust.

Be true to thyself. Let not the forms of business, or the conventional arrangements of society, seduce thee into falsehood. Have no fears of the harshness of sincerity. Truth is harsh, only when divorced from Love. There is no refinement like holiness; "for which humility is the other name." Politeness is but a parrot mockery of her heavenly tones, which the world lisps and stammers, to imitate, as best she can, the pure language known to us only in beautiful fragments. Not through the copy shall the fair original ever be restored.

Above all, be true to thyself in religious utterance, or remain forever silent. Speak only according to thy own genuine, inward experience; and look well to it, that thou use no phrases prescribed by creeds, or familiarly used by sects, unless those phrases really convey some truth into thine own soul. There is far too much of this muttering of dead language. Indeed, the least syllable of it is too much for him who has faith in the God of truth. Wouldst thou give up thy plain, expressive English, to mumble Greek phrases, without the dimmest perception of their meaning, because schools and colleges have taught that they mean thus and so? Or wilt thou maintain a blind reverence for words, which really have no more life for thee than old garments stuffed with chaff? Multitudes who make no "profession of religion," as the phrase is, are passively driven in the traces of a blind sectarianism, from which they lack either the energy or the courage to depart. When I see such startled by an honest inquiry what is really meant by established forms, or current phrases, "I am reminded of the old man in the play, who said, "I speak no Greek, though I love the sound on't; it goes so thundering, as it conjured devils."

Not against any form, or phrase, do I enter a protest; but only against its unmeaning use. If to thy soul it really embodies truth, to thee it should be most sacred. But spiritual dialects, learned and spoken by rote, are among the worst of mockeries. "The man who claims to speak as books enable, as synods use, as fashion guides, or as inter

his errors and his sins, be they ever so many; but do not *excuse* the slightest deviation from rectitude. Never forbear to dissent from a false opinion, or a wrong practice, from mistaken motives of kindness; nor seek thus to have thy own weaknesses sustained; for these things cannot be done without injury to the soul. "God forbid that when I look to friendship as a firm rock to sustain me in moral emergencies, I should find it nothing but a mush of concession. Better be a nettle in the side of my friend, than to be merely his echo."

As thou wouldst be true to thy friend, be so likewise to thy country. Love her, with all her faults; but on the faults themselves pour out thy honest censure. Thus shalt thou truly serve her, and best rebuke the hirelings that would make her lose her freedom for the tickling of her ears.

Lastly, be true to the world. Benevolence, like music, is a universal language. It cannot freely utter itself in dialects, that belong to a nation, or a clan. In its large significance, the human race is to thee a brother and a friend. Posterity needs much at thy hands, and will receive much, whether thou art aware of it, or not. Thou mayst deem thyself without influence, and altogether unimportant. Believe it not. Thy simplest act, thy most casual word, is cast into the great seed-field of human thought, and will re-appear, as poisonous weed, or herb-medicinal, after a thousand years.

Many live as if they were not ashamed to adopt practically the selfish creed, uttered in folly or in fun, "Why should I do anything for posterity? Posterity has done nothing for me." Aye; but the Past has done much for thee, and has given the Future an order upon thee for the payment. If thou hast received counterfeit coin, melt out the dross, and return true metal.—L. M. C.

BACK NUMBERS WANTED.

The following numbers of the Standard are wanted, to complete our files. Subscribers who do not preserve them, will confer a great favor by returning them, or any of them, through the mail to this office, as soon as convenient:

10 copies of No. 10, Vol 2.
10 " " 17, "
5 " " 18, "
10 " " 20, "
15 " " 22, "
10 " " 23, "
5 " " 24, "

Direct,—National Anti-Slavery Standard, 143, Nassau street.

☞ PLEDGES. ☜

The present needs of the American Society are such as to render it desirable that the PLEDGES made at the last annual meeting, should be redeemed as speedily as possible.

The Executive Committee have authorized this notice, and trust that there will be no call for its repetition.

Anti-Slavery Items.

The Slaveholders' Convention.—This body met, pursuant to adjournment, at Annapolis, Maryland, on the 13th. Among the measures proposed and adopted, were one to prevent manumission of slaves, except on condition that they be transported out of the United States, and another to prevent a free negro leaving the State from ever returning, except on certain conditions. A gentleman, named Charles S. Torrey, was arrested and committed to jail, charged with being at the Convention for the purpose of reporting its proceedings for the Emancipator and the Massachusetts Spy. It was with considerable difficulty that he was rescued from a lynching.—*New-York Tribune.*

Robert C. Cleghorn, a gentleman of color, has been appointed, by the British government, from the office of Stipendiary Magistrate, in St. Kitts, to be the President or Lieutenant Governor of the Island of Nevis, with a salary of $8,000. This is the gentleman mentioned in Gurney's Winter in the West Indies, as being one of the first men, in point of talent and character, known in the English islands.

The Bey of Tunis.—From the Gibralter Chronicle, of November 8th, 1841, we copy the following Address, which is in course of signature by the inhabitants of Gibralter, to be forwarded by the next Levant Mail, to the Bey of Tunis, for his noble conduct in emancipating the slaves under his government:

A testimonial of gratitude to his Highness, the Bashaw of Tunis, for his philanthropic and most noble resolution to abolish the inhuman and horrible traffic in slaves, throughout his extensive and very important African dominions.

We, the undersigned British residents, officers and merchants of Gibralter, having heard of your Highness's philanthropic and noble intention to abolish the inhuman traffic in black slaves, throughout your territories, and that your Highness has, in completion of so solemn and humane a design, actually taken the preliminary steps, by suppressing all public places for the sale of negroes; foreseeing the vast consequences of good to humanity in the regions of North and Central Africa, which must inevitably follow from conduct so full of enlightened and princely philanthropy; recognizing in this spontaneous determination of your Highness, a manifest and all-impressive example to the Mahometan and Christian sovereigns of neighboring States, inciting them to similar efforts for the relief of the blacks of Africa, a large, but most degraded and suffering portion of the human race; remembering the immense sacrifices which our own country has made, and continues to make, in blood and treasure, to abolish throughout the world the foul crime of trafficking in the bodies and souls of men; feeling that your Highness's noble philanthropy will excite joy and thankfulness in the minds of our countrymen at home, as it does in our own breasts; we cannot but express our ardent admiration of your Highness's anti-slavery measures, and offer you our most cordial acknowledgment and thanks; wishing you all prosperity in your administration of the important regency of Tunis; also every happiness in your personal and domestic relations; and in the life to come, a full reward for this great act of mercy to the forlorn and desolate children of Africa.

Charles C. Burleigh.—Our respected friend, J. C. Fuller, informs us that this eloquent champion of truth and freedom has been working wonders in western New-York. He says he carries all before him; and that if he could stay there a while, he would completely revolutionize public opinion.

Butterfield's Tavern.—The Middlesex County Anti-Slavery Society held its regular quarterly meeting in the Baptist meeting-house in Littleton, Friday, January 7th, 1842. The President, Dr. Farnsworth, in the chair.

The following resolution was submitted by H. A. Bancroft, and adopted by the convention:

Resolved, That we, as abolitionists, caution all lovers of liberty and freedom, far and near, to avoid the public house kept by Mr. Butterfield, on *Little Common*, as they would avoid any known *public imposition.*

N. B. The New-York National Anti-Slavery Standard, and New Hampshire Herald of Freedom, will please publish the above resolution, as a warning to their friends, who may be travelling through the town of Littleton, Massachusetts.

Imprisonment of a Consul.—We mentioned some time ago that Mr. Turnbull, the English Consul at Havana, was in hot water with the slaveholders of Cuba, for various causes; among other reasons, was his attempt to prevent a planter just arrived from Jamaica (probably an Englishman) from holding his negro servants as slaves; for this offense, it is said, he has been arrested and imprisoned.

New Proposal.—A meeting of abolitionists at Cadiz, Ohio, passed the following resolution:

That the Emancipator should be printed at Washington City, and J. Leavitt should be its editor.

That the abolitionists of Harrison county, Ohio, will take one hundred copies of said paper, when published at the seat of the national government.

Russia outdone.—Phil, a slave of Dr. Gantt, of Alabama, for using seditious language to negroes, was found guilty. The punishment is death; but the jury recommended the Governor to commute the sentence to hard labor for life.—*New Orleans Bee.*

Denial.—The Madisonian, the official organ of the present administration, denies every part of the story we copied, under the head of "Tyleriging," concerning two mulatto slaves, calling themselves John and Charles Tyler, and affirming that they were sons of Governor Tyler, now President. Slavery is such a school of deception, both for masters and servants, that it is not easy to decide which party speaks the truth in any given case.

Honor to whom honor is due.—In the Virginia Convention, 1787, the first Governor Tyler (father of the President) opposed with great power the clause of the Federal Constitution, prohibiting the abolition of the slave trade before the year 1808; and said, "My earnest desire is, that it shall be handed down to posterity, that I opposed this wicked clause."—*Deb. Va. Con. p.* 463.

It was Well Done.—At an anti-slavery meeting at Fayetteville, N. Y. Dec. 30, J. C. Fuller offered the following resolution, which passed unanimously, without discussion.

Resolved, That we hail with joy the prompt refusal of the British authorities, at Nassau, to deliver up, at the instance of the American Consul, to the United States, the nineteen colored men who took an active part in the struggle on board the brig Creole; and also their bold and noble avowal to the remaining one hundred and ten, *that they were free*, and at liberty to go on shore at pleasure: that this case, in our opinion, furnishes another proof, that the slave knows the feeling that is at work for his deliverance, and furnishes a clear proof, that slave property is daily becoming less valuable—for which the abolitionists ought to take courage.

The Slave Jails of Washington.—The Albany Tocsin gives an account of the visit of the Hon Mr. Patterson, late Speaker of the New-York House of Assembly, to one of the Slave Barracoons of the capital of the United States. He found but seven tenants of the jail; but was told that a cargo *of about eighty* had recently been shipped for the southern market. One of the slaves—a woman—told Mr. P. that her husband was in Alexandria, and that *she had been sold from him* but a few days before! The woman had an infant at her breast, and appeared weighed down with sorrow at the idea of an eternal separation from her husband.

Illinois.—The Chicago American repudiates the idea that Illinois is favorable to slavery. The people of that State, says the American, generally, nay, almost wholly, are as much opposed to the existence of slavery, as the inhabitants of any other section of the Union.

Liberty Vote.—The liberty votes given at the late elections in the free Sates amounted to *twenty-five thousand.*

The Massachusetts Fair.—Among the Irish donations, was a colossal cane, some six feet high, of marvellous knotty wood, with a scroll of parchment, inscribed as follows:

To William Lloyd Garrison,

The moral Hercules of the United States of America, this twig of Irish Birch, (towards the formation of an ample broom for cleansing the Augean stable of that *Christian* (!) Republic (!!) of the accumulated filth and destroying pestilence of SLAVERY,) is most cordially and respectfully presented, by an admiring Irishman, a friend of true Liberty and Consistency.

In the volumes of autographs presented, was one which R. D. Webb certifies is a veritable George Fox, cut from an old book, once his, by the friend who owns it, and given to him, Webb: "and I," he adds, "give it to thee, oh, gentle Jonathan!"

Maria W. Chapman responds, with graceful cordiality: "And Jonathan thanks thee, gifted and generous Irishman, in the vehemency of his spirit; at least so much of him does, as has been made capable, by being *abolitionized*, of comprehending such a true and exalted soul as thine!"

There is something beautiful and cheering in these hearty mutualities between philanthropists from different sections of the globe.

Congressional.

In Senate, January 9th.

The Exchequer was the only topic of discussion for several days, during which party spirit ran high, and their was a good deal of violent coarseness on one side, and fierce resistance on the other. *Not one* was in favor of the scheme as it stands, or without such amendments as would deprive it of the power to deal in exchanges.

Numerous petitions were presented both for and against the repeal of the Bankrupt law, principally from New-York, and against its repeal; among which was one presented by Mr. Tallmadge, signed by over eight hundred individuals.

The President of the Senate laid before that body a statement of the public debt, which amounted, on the 23d December, 1841, to $14,728,385.

The debt on the 3d of March, 1841, is stated at $8,379,059.

The discussion of the plan of Finance was resumed.

January 11th.

The Creole.—Mr. Calhoun's resolution offered yesterday, having been called up, read as follows:

Resolved, That the President of the United States be requested to furnish to the Senate a copy of the officers and crew of the brig Creole, on her late passage from Richmond to New Orleans, should any such have been received; or any authenticated account which may have been received of the murder of a passenger on board, and the wounding of the captain and mate, by the slaves on board, and of the occurrences which afterwards took place, particularly after the vessel was taken into Nassau, New Providence; and, also, to inform the Senate, if in his opinion it could be done consistently with the public interests, what step had been taken by the Executive in reference to the transaction, having for its object the punishment of the guilty, the redress of the wrong done to our citizens, and the insult offered to the American flag.

Mr. Porter, of Michigan, moved to strike out the word "slave" where it occurred, and insert the word "person."

Mr. Calhoun, of South Carolina, hoped the Senator from Michigan would give some reason for his amendment.

Mr. Porter said he had but one reason to give, and that was, that the word "slave" was a word unknown to the Constitution of the United States.

Mr. Calhoun said he believed there could be but one motive, and that was to deny the rights of the South in regard to the slaves. If there was any other motive, he should like to know it. If there was more than one individual in the Senate who held these views, he should like to know it. There was such a thing as slaves known to the Constitution, and upon almost every page of it they were recognzied.

Mr. Berrien, of Georgia, said that the mover had presented the subject without any explanation of his object. He was at a loss to comprehend the motive. Whether the term "slave," found a place in the Constitution, was not the question which was presented for inquiry; but whether the rights of the slaveholders are protected and guarantied by the Constitution, was a question which he presumed would not be drawn into controversy.

He asked, then, what was the object of the motion? Was it to deny the rights of the South to control slave property, or to do with it as was thought proper? If it was, he should be glad to have it known, that the South might be prepared to meet the question as became them.

Mr. Porter said he believed the word slave, in the first place, was not used in the Constitution—that instrument had been so carefully drawn, that the word was not used in it. The senators opposite, too, would recollect that this was not novel in the legislation of Congress. He asked them, if they could find the word used in the act which protected the owner of slave property, when they escaped to another State. Let senators look at that act, and see if they found the word slave in it—"persons held to service or labor," was the language; and that was the language of the legislation of Congress. He disclaimed, most solemnly, any such purpose as had been attributed to him by the distinguished senators who had addressed the Senate. His object had been to place it in the form in which the Constitution designated that class of individuals, and nothing more. He was utterly incapable of comprehending why such an inference should be drawn, as that he was hostile to the protection of southern interests. He could not see this matter in the light that other gentlemen saw it, and he repeated, his object had been to place it in the state in which it was *decorous* that it should be placed; particularly as it was a matter which might connect itself with our negotiations with foreign powers.

Mr. Calhoun inquired whether they were to use no word in their resolutions which were not used in the Constitution? While, in the petitions of abolitionists, attacks were made on their property under the name of "slaves," were they not to use the term to defend it? Did not the gentleman understand that the very ground taken by Britain was, that these were "persons," and no more than passengers. It appeared that the time had come to speak out. He regretted that their ancestors had been so fastidious as they were on this subject; they ought to have inserted the word manfully and boldly in the Constitution; and it became them now, when they saw so much cause to apprehend danger, to take a manly and upright course. He would rainer that the resolution were rejected, than that the word should be struck out. He would take occasion to state, that there had been manifested in certain parts of the United States, a blood-thirsty disposition since this occurrence, which he did not previously believe existed in the heart of any one. But the other night they received the resolutions of an abolition meeting at Williamsburg, in King's county, opposite New-York, which justify that whole affair, and proclaimed the sentiment that they (the abolitionists) were prepared to take sides in this issue, with the slaves. And recently he had seen extracted from a religious newspaper of the city of New-York, a justification of this atrocious murder; and the murderers compared to Washington. He saw such an article transferred to a respectable paper of New-York, the Journal of Commerce, inserted by way of advertisement—and he named it, that the South might be on its guard against a paper perpetrating such an outrage. However, all he wanted to see, was, what senator was prepared in advance to take sides with a foreign power, and against their (the southern senators') constituents.

Mr. Preston of South Carolina, hoped that the senator from Michigan would not persist in his amendment.—With his colleague (Mr. Calhoun) he had always regretted that the Constitution did not use the direct word, and not one which was a circumlocution. They were not persons held to bondage, but slaves; and the Constitution had used the wrong word. In their proceedings they should drop all circumlocution, and designate things by their right names; and if there was any thing substantial in the objection now made, they should meet it. He repeated they were slaves, and not persons; they were not persons in any signification; and when our ancestors selected those words, unfortunately they did not forsee the state of things in which we exist; if they had, the southern members of the convention would never have assented to the circumlocution used. It was a matter to be deplored that they had not used the only proper word.—The very question was that they were not persons, which Great Britain contends, but slaves; and therefore by surrendering the word in dispute, and using the words in the Constitution, they sacrificed the rights of the South. He was sorry that the senator (Mr. Porter) had thought it his duty to make this motion, which he trusted would be rejected, and the rights of the South be vindicated.

Mr. King, of Alabama, said he had not supposed that any senator would have made such a motion as had been made by the senator from Michigan. They could not shut their eyes to the fact, that a set of miserable fanatics were endeavoring, by every means in their power, to disturb the harmony of the government, to violate the rights of the southern people, and, if they could have their way, to destroy the government itself. Did the senator from Michigan, mean to identify himself with such miserable, contemptible wretches, as those? The senator said the word "slave" was not in the Constitution; he (Mr. King) regretted, with his friends, that it was not put there boldly; but did not the senator know that our legislation recognized it? Or, when they were contending with a great power, on a principle which the gentleman seemed disposed to favor them in, would he come forward and justify that power in taking their property from them, because they were driven into one of the ports of that foreign power by stress of weather? He was astonished that the senator could reconcile it to his sense of constitutional duty toward his southern brethren, to endeavor to side with that foreign power against the rights of the people; that senator had put himself in a false position; and the good sense of the people would not sustain him, or any other man, in endeavoring to give aid to a foreign power to destroy the rights of American citizens. He thought a moment's reflection would satisfy that senator that he had moved in a matter on which he should have reflected long, before he brought it before the Senate of the United States; and he hoped the senator would retrace his steps, or that he would stand alone in the Senate. It was a question which was disposed of at an early period, that the citizens of the South were to have secured to them, under the Constitution, the right to hold slaves against the world, and that they would be defended at all hazards. He could not believe that there were any respectable people of the United States that were disposed to side with Great Britain on this question. If so, he thought the days of this government were numbered. The South had rights, and they would maintain them at all hazards, whether invaded at home, or violated abroad.

Mr. Porter said the word "persons" was the word which he found in the Constitution of the United States. It now was discovered, all at once, to be a smouldering firebrand, and fanaticism was imputed to him for adopting a term used by the Constitution. He used the word in a constitutional sense, and as it had been used in the legislation of Congress. He should vote for it, but in no sense as had been imputed to him by gentlemen upon the other side.

Mr. Preston again said he should be glad if the senator would withdraw it; for the fact was, the proposed amendment would not meet the purposes of the resolution at all. The purport of the investigation was what was done by "slaves;" but if the word "person" was used, it would apply to the crew, and every body else on board. And he made this appeal to the senator, whether he would not withdraw, after the resolutions of the Williamsburg meeting had been sent to them, and when there was a declaration made, that if there was an insurrection and bloody burnings, a portion of the citizens of the United States had pledged themselves to go with the blood-thirsty wretches. He hoped, when their rights were invaded by a foreign power, and their lives were threatened by fanaticism at home, that the senator would make a ready response. Here was a cry for blood in our community, in connection, too, with a subject which was difficult and dangerous of negotiation. He trusted, therefore, that the honorable senator would not push his motion, especially as the words which he proposed to substitute would be insufficient.

Mr. Porter said he had not seen any of the Williamsburg proceedings, and of course had made his motion independently of them. The senator from South Carolina (Mr. Preston) had said, that the term "persons" would not be applicable. Might not the murder have been committed by others than slaves?

Mr. Rives, of Virginia, could not believe that the senator from Michigan had any other purpose than that which he frankly avowed; but he thought that honorable senator was indulging in a needless degree of fastidiousness, by characterising, as he was disposed to do, that description of persons. The institution of slavery is recognized by our laws, and yet the gentleman went with a foreign power on a question in which the use of a particular term might be important. He had seen it stated in some publication, that the British authorities pertinaciously refused to call them slaves, and claimed them as passengers; but he did not understand the gentleman (Mr. Porter) to insist that they were passengers, in whom citizens of this country had no right, and with whom then this question is a mere matter of form. But did not that gentleman perceive that it was a matter of high regard in connection with a foreign government? And would he thus throw his weight, and the weight of that body, on the side of that foreign government? Surely he would not. Now he (Mr. Rives) would say to that gentleman, that in all the discussions which had taken place between this and that government, these persons had been denominated, on both sides, "slaves." The American government has vindicated the rights of the owners of them as slaves; and the British government has not hesitated to speak of them as slaves. And in regard to many other things done and sanctioned by the Congress of the United States, had they seen any of this fastidiousness? The other day they had the census laid before them, and it included all other persons, with certain exceptions—alluding to slaves as persons; and how was it there? Why, they would find a separate column for the enumeration of slaves; and it did therefore appear to him that the senator from Michigan was now indulging in a great degree of fastidiousness. With that senator this might be but a matter of form, but it was a matter of substance with a foreign power.

Mr. Phelps (of Vermont) said that when the resolution was introduced, he was prepared to vote for it, because he regarded it in the nature of a resolution of inquiry only; and in doing so he did not deem that he compromised himself in the case which existed between this government and that of Great Britain. With this view, he was disposed to leave it to the senator from South Carolina (Mr. Calhoun) to use his own phraseology, and to convey his own meaning in his own words.—With respect to the phraseology used, he would remark that it was the phraseology of the country, and was expressive of the actual condition of persons, and so far as his vote was concerned, it was to him unimportant whether the term of the senator from South Carolina, or of Michigan, was adopted.

Mr. Clay (of Kentucky) said it was expressly desirable that, in all conflicts with a foreign power, whether actually existing or merely threatened, they should present an unbroken phalanx, and that all their party divisions should cease. The moment any question of a threatening character arose with reference to any other power, he trusted if, on the other side, there had been any disposition to make a party use of this question, or on any side, that all such feeling would be at an end. But he rose rather to make a suggestion to his friend from Mich. (Mr. Porter.) He (Mr. Clay) had seen, perhaps, what that senator had not seen—the most authentic evidence of this transaction, and the protest on the arrival of the vessel at New Orleans, by the officers left in command, who came into port with the vessel; and he read the whole narrative with the most thrilling and appalling feelings. With regard to the fact of the murder of a citizen of the United States, on board of the boat, there could be no doubt; and there was no doubt that it was the act of slaves; but he would add—and it was a very creditable circumstance with respect to the relation of slave and master—that out of 135 slaves, only 19 took part in the mutiny and murder. The residue either looked on with affright, or took part with the masters; that was especially the case with all the female portion. There could then be no earthly doubt that the murder was committed, and by slaves on board the vessel. He (Mr. Clay) confessed he saw that occurrence with infinite regret, because it added greatly to the difficulties with Great Britain. A vessel was thrown on some one of the Bahama islands, by the act of God, and the British authorities refused to compensate American citizens for the loss of their slaves; but a vessel has here been thrown on those islands by an act of mutiny and murder; and the question now arises whether the British authorities would repudiate it, or give their sanction to the enormity, by saying in this case also that they refuse all compensation for the slaves. If they did, what was the necessary consequence? That Americans would be virtually denied the benefit of the coasting trade round their own country, for their vessels could not safely proceed from one of their ports to another with slaves on board, though they confined themselves legitimately to a voyage to which no objection could be raised. He hoped Great Britain would pause before she gave her sanction to the enormity on board the Creole, or let the consequences fall on her. He, however, had some doubt that they were rather premature in this proceeding; he thought they should wait until the Executive had discharged his duty. But as the call was made, he, for one, had no objection to the adoption of the resolution, and that they should have before them such information as was in the possession of the Executive. His friend from Michigan, seemed to imagine that the term slave might be improper, and that it might add to the difficulties with Great Britain; but it was a term which had been frequently used, and if his friend would turn to the first article of the treaty of Ghent, he would find there an express recognition, and not that only, but a provision for paying for slaves taken away from ports of the United States during the late war. When difficulties arose between this government and the government of Great Britain, as to the interpretation of that first article, they called in a third power, and the emperor of Russia made his award on that treaty, and a commission sat in consequence, and compensation was allowed. There was therefore no necessity for this cautious use of the terms; and he hoped the amendment would be withdrawn.

Mr. Porter said he had no intention to prejudge this question of the Creole, and his meaning had been misinterpreted. The term slave was used in common parlance, but he objected to its unnecessary use in the language of legislation. He had attempted to vindicate himself; his motive was to give that sort of *decorum* to their legislation, which, in his judgment, belonged to it, and which was sanctioned by the Constitution of the United States. Slavery was not known to the federal government; there was great propriety, then, in avoiding that expression. This inquiry was addressed to the President of the United States. He was the head of a government, which did not recognize slavery—and it appeared to him, then, that there was a constitutional impropriety in the use of the term slave.

Mr. Graham, of North Carolina, said the senator from Michigan was mistaken respecting legislative recognition of slavery. It was recognized in every volume.

After a few words from Mr. Porter and Mr. Woodbridge, the amendment was withdrawn, and the resolution was unanimously adopted.

The Washington correspondent of the New-York American thus comments on the fierce opposition of representatives from slaveholding States, to all petitions touching, however remotely, the subject of slavery:

"It is a little droll that all this fuss about interference with the slave trade, comes from the fiercest anti-*protectionists* of the House—men who refuse to protect the raising of *wool* on the backs of northern sheep, but will move heaven and earth if you hint at discouraging its cultivation on the heads of Virginia and Carolinian negroes—the great staple commodity, mark you, of the old slave States—their principal export, which in 1836 sold for more money in the slave markets of Louisiana, Mississippi and Alabama, than their tobacco. You see, now, that what they mean by '*free* trade,' is the SLAVE TRADE.'"

The Providence Journal of yesterday says: "A friend at Washington writes that there is but one party predominant in Congress—the anti-party. Be the question bank, sub-treasury, or exchequer; Tyler, Webster, or Clay; men or measures—the anti-party will outnumber the other. Every thing is opposed, and nothing can claim a majority. In such a state of things, it is easier to predict what will not, than what will be done."

Died.

In Doylestown township, Bucks county, Pa. Mrs. Eliza A. Henry, wife of Wm. H. Henry, Esq. in the 54th year of her age.

At Upper Darby, Pa. on the 13th of 12th month, last, Jane, daughter of George and Ann Sellers, in the 25th year of her age.

The deceased filled a large place in the estimation of her friends and acquaintance. The cause of the oppressed slave was dear to her heart, and she faithfully labored for his deliverance from bondage. In humility, she strove to exemplify the beauty and holiness of the Christian faith, by living a life in accordance with its principles.

"Blessed are the pure in heart, for they shall see God."

THE ONE DOLLAR PLAN.

The following was passed unanimously at the late anniversary:

Resolved, That every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than ONE DOLLAR; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly in the Standard an account of the moneys that may be received into the treasury under this proposition.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE DOLLAR RECEIPTS, distinct from the Treasurer's usual account. We trust our friends were in earnest, when they voted for this resolution, and that they will not forget the obligation it imposes upon them. Those who give larger sums will still do well to add this smal donation to the list. It is very important that the Society should have some *certain* data to go upon, as a basis for pecuniary arrangements.

PAYMENT RECEIVED.

Amount previously acknowledged		$982	00
983	Peter E. Sanborn, Taunton, Mass.	1	00
984	James H. Howland, New Bedford, Mass.	1	00
985	Samuel A. Tillinghast, Natick, R. I.	1	00
986	Elizabeth Perry, jr. Westerly, "	1	00
987	Ann Perry, " "	1	00
988	Simeon F. Perry, " "	1	00
989	Abby Lewis, " "	1	00
990	Geo. P. Dixon, Peacedale, "	1	00
991	Amos P. Rodman, " "	1	00
992	Benjamin Hazard, " "	1	00
993	Jeremiah S. Sherman, South Kingston, R. I.	1	00
994	Luke Aldrich, " " "	1	00
995	George Champlin, " " "	1	00
996	John H. Clark, " " "	1	00
997	Dorcas Gardner, " " "	1	00
998	Moses Stanton, Charleston, "	1	00
999	Isaac Hathaway, Portsmouth, "	1	00
1000	Preserved Fish, " "	1	00
1001	Benjamin Tallman, " "	1	00

TREASURER'S RECEIPTS

For the week ending 1st month (Jan.) 18th.

For the Standard.—Eliz. Scott, Leatherwood, Guernsey county, Ohio, $1; Elizabeth Robinson, Mount Pleasant, Jefferson county, Ohio, $12, for the following persons, viz. Joseph L. Righter, Wm. Wilson, Wm. Robinson, Ann Pearson, Naylor Webster, Richard Roberts, Ruth McMillan, Bundy & Fletcher. Joseph Cope, and Wm. E. Lukens, Short Creek, Harrison county, Ohio, each paid $2; Isaac Lewis, of the same place, $1; Wm. P. Powel, New-York city, $3; Jarvis Lincoln, Hingham, Mass. $1 50; T. P. Beach, Campton, N. H. $2; Hiram Taylor, Washington, N. H. $1; Gustavus Tuckerman, Boston, $2; James Sherman, Milton, Ulster county, N. Y. $2; Joseph Carpenter, New Rochelle, N. Y. $2; John W. Leek, Andrew's Bridge, Pa. $2; L. Wilmarth, Attleboro, Mass. $2; James Whitehouse, Dover, N. H. $2; R. W. Young, Carthage, Rush county, Ia. $2; John Sheldon, Farmington, N. Y. $2. The following persons have each paid $2: Dixon & Rodman, and E. D. Campbell, Peacedale, R. I.; Luke Aldrich, and Isaac Fairweather, South Kingston, R. I.; Nathaniel C. Armstrong, and Wm. Peckham, Wakefield, R. I.; Nicholas Northrop, and Samuel Rodman, Peacedale, R. I.; Isaac Hathaway, Portsmouth, R. I.—$59 50.

Donations.—Abner Sanger, Danvers, Mass. $25; John W. Leek, Andrews' Bridge, Pa. $2; Nathaniel Barney, Nantucket, $50; David Jay, Nantucket, $50; Peter Hazard, 19 cents; James Brown, 25 cents; A Friend, $2; H. H. Brown, 50 cents; Mary Hull, 45 cents; Cyrus Watson, 50 cts.; Wm. Fairweather, 12 cts.; John R. Eldridge, 18 cts.; J. C. Clark, 5 cts.; cash, 2 cts.; D. A. W. 1 cent; James Frye, E. Greenwich, R. I. 28 cts.; F. Douglass, New Bedford, Mass. 50 cts.

ISAAC T. HOPPER, Treasurer.

Collections by James Monroe, which have been previously acknowledged in the aggregate.

Tolland—E. F. Bond, P. R. Moore, C. W. Moore, Geo. A. Sloane, Campbell Eaton, Sheldon Eaton, Leffingwell & Eaton, O. P. & L. P. Waldo, E. W. & E. T. Smith, T. R. Flynt, H. G. Braman, L. Fuller, C. Howard, T. Clarke, E. Chapman, Thos. Lathrop, B. D. Benton, Alanson Bugbey, each $1,25. G. Moore, A. Dewing, each 62 cents. O. Lord, — Wescott, each $2,67. Total $28,47.

Stafford Springs—E. Fuller, G. G. Webb, L. Harwood, E. W. Bugbey, Wm. Whittaker, J. D. Tourtelotte, S. Horton, each 71 cents. L. Winter, $1. Total $5,97.

West Stafford—C. A. Harwood, 71 cents. Wm. Smith, A. L. Eaton, A. Eaton, H. & M. Hall, S. Ellis, each $1,42. Eunice Green, 71 cents. Total $8,52.

Willington—Holt & Merrick, $2.

Somers—H. Billings, J. Metcalf, D. Webster, J. Bliss, each $2. A. Kibbee, $1. Total $9.

Mansfield—Jabez Adams, John Turnbull, Eaton & Sheldon, Arnold & Barrows, Asa J. Hinckley, G. & B. Swift, C. L. Philips, each $1,42. H. C. Hall, 71 cents. Total $10,71.

Hampton—J. T. Carpenter, Wm. Clarke, Jonathan Clarke, Charles Griffin, H. G. Tainter, Asa Burnham, A. Martin, John Holt, Phillip Pearl, Hezekiah Hammond, Asa Kimball, each $1,42. Cleveland & Pearl, B. F. Robinson, 71 cents. Total $17,04.

Windham—(Willimantic,) John Morse, Susan Byrne, each $2. (Scotland,) Luther Burnham, $2. (N. Windham,) Lucius Burnham, $2. Total $8.

Plainfield—Emily Kennedy, $1. T. Monroe, $2. Total $3.

Ashford—(Eastford,) Joseph Shepherd, Sarah A. Lyon, William E. Preston, Lyman Burnham, each $2. (Centre,) E. B. Hibbard, Theophilus Chandler, J. D. Richmond, each $2. (Westford,) Charles Richmond, M. Richmond, A. Brown, A. Snell, J. Coe, each $1,42. Post Office, $2,90. Total $24.

Lebanon—Julia Blanchard, A. Peckham, Wm. S. Peckham, Joel Chapel, each $1,66. George Ely, and P. M. each $2. — Covey, $3. D. Westcott, $2. L. & H. Robinson, $1. (Liberty Hill,) Mary Babcock, Naomi Fuller, Stephen Chandler, Jesse Wright, E. Harding, Daniel K. Sherman, each $1,66. Wm. Fuller, 83 cents. E. Smith, $1. Total $28,41.

Bozrahville—Peter Austin, Wm. E. Cone, N. & W. Greenman, P. M. Barstow & Chapman, Phebe Goff, Peter Mash, Mr. Fowler, Jonathan Monroe, each $1,66. Charles & Thomas Baldwin, $1,66. Carpenter & McCall, $2. Total, $18,66.—Whole amount, $163,78.

Receipts on the Dollar Plan.

Hampton—J. Clarke, N. Clarke, N. Higgins, White & Clarke, A. Clarke, A. Burnham, L. Jones, E. Burnham, Fanny Sharpe, L. Burnham, Lester Holt, Daniel Holt, J. Burnham, Wm. B. Sprague, Lucius Burnham, Elisha Burnham. Total $18.

From various places—E. Coe, M. Richmond, Mr. Carey, E. B. Hibbard, Mr. Lyon, Geo. Ely, Mrs. Blanchard, Dea. Corey, A. Kibbee, A colored friend, 4 children, A well wisher, A. J. Hinckley, H. G. Tainter, 4 names not recollected. Total $18.—Whole amount, $36,00.

For the Standard,	$163,78	
Dollar Plan,	36,00	
		$199,78

Donations.

Friends in Mansfield, Stafford, Tolland, and other parts of Tolland county,	$100,00
Friends in Hampton, Ashford, Windham, Brooklyn, and other parts of Windham county,	131,00
Friends of Lebanon, Bozrah, Griswold, Lisbon, &c. in New London county,	69,22
Amount,	$500,00

GENERAL INTELLIGENCE.

Foreign.

GREAT BRITAIN.

The government has refused to indemnify the owners of Opium destroyed by the Chinese at Canton, as stipulated by Commodore Elliot.

FRANCE.

A conspiracy to blow up the residence of the Royal Family has been discovered and suppressed.

From the Journal of Commerce.

FROM HAYTI.

We have Port au Prince papers to the 19th ult. A good deal of excitement had been occasioned by an article which appeared in the newspaper called "Le Manifeste," reflecting upon the conduct of the French Consul General; in consequence of which article, the Consul had demanded his passports.

The following extract from a private letter received in this city, gives the following particulars relative to the excitement prevailing there:

Port au Prince, Dec. 22d.

"For some time past, a report has been current here, that arrivals of counterfeit money, to the amount of $600,000, were being expected from France or the United States, which caused our government to keep a close eye upon vessels arriving from those quarters. Inquiries subsequently led to the detection of a Frenchman, the brother of the Secretary of the French Consul, being engaged in this new branch of financiering. He had been a resident of the city for many years, and but recently returned from a visit to France. Our authorities caused his dwelling to be searched, and succeeded in finding counterfeit money about the premises. The French Consul was immediately informed of this, and a request made that two French vessels of war, stationed on the roads, should search every vessel coming in, which measure resulted in the seizure of the ship St. Jaques, from Havre, on board of which, counterfeit money, to the amount of $300,000 in notes, was found most ingeniously concealed in marble tomb-stones, whereof her cargo partly consisted, consigned to the Frenchman.—He was immediately arrested, but denies having any knowledge of the matter; and President Boyer delivered him up to the Consul for transportation to France, on the ground that the counterfeit notes had been engraved in France, and the discovery been made by one of the French frigates, on board of which he was then conveyed. Meanwhile, the notes were made a bonfire of.—These transactions were considered by the Haytians as calling for an interference on the part of the press; in consequence of which, the papers were filled with insults on the Consul and the French nation; which statements induced the Consul to demand of the President publicly to declare that the removal of the prisoner on board the frigate had taken place at the instance of his (President Boyer's,) request; to have him transported to France for trial.

Boyer refused to comply, apprehending by such a declaration to excite public indignation. Hard words ensued, which cannot have been of a very flattering nature to the French, since the Consul had been induced to withdraw from the island on the 18th instant, on board of a man-of-war. Great excitement prevails here, and no one can tell what end this will come to. Meanwhile, expresses have been sent to Jamaica, and one of the French vessels has left for Martinique."

From the Emancipator.

AFFAIRS AT CUBA.

The state and prospects of this great and important island cannot but be highly interesting to the people of the United States. We need not, therefore, add any preliminary remarks for the purpose of calling attention to the following extract of a letter addressed to the editor by a highly interesting gentlemen of New-York, now at Havana, whose opportunities for obtaining correct information are second to no one not occupying an official station. The letter is dated Dec. 16, 1841. Our friend says,—

"The affairs of this island are assuming a very interesting appearance. The tyranny and exactions of Old Spain are raising a spirit of discontent and resistance among the the Creoles. In order to raise money, she is selling every kind of property—convents with all their appurtenances, a public square, the walls of the city, &c. &c.—like a spendthrift heir who sells the family estate, pictures, and other heir-looms, to supply his pressing wants.

"I am sorry to efface the favorable opinion which we in the United States entertained of the present captain-general, Valdez, that he had refused the money of the slave traders. His virtue remained bribe-proof only two months. He now follows in the footsteps of his illustrious predecessor, in filling his coffers with the price of human blood.

"The other day, a slaver belonging to Don Joaquim Gomez arrived from the coast of Africa with 700 slaves. Mr. Cajigal, a favorite nephew of Gomez, Mr. Sama, another celebrated slave trader, and another person, went to the place of disembarkation, where their rejoicings were so great at the safe arrival of the slaver, and the safe landing of the negroes, that they gave themselves up to all sorts of imprudent indulgencies, the consequence of which was the sudden death of Cajigal, and the dangerous illness of Sama.

"You are aware that the British Consul, Mr. Turnbull, has demanded of

Poetry.

From the Pennsylvania Freeman.

CARRIER'S ADDRESS.

Friend of the Slave! another year
Hath passed with rapid wing:
What impress doth its passing bear?
What shadow doth it fling?

Hast thou fulfilled that noble pledge,
Blest by the eye of heaven,
To consecrate thy "golden wedge?"
The *wealth* which God hath given?

Thou who hast pledged self-sacrifice!
What hath the past to tell?
Temptation round thy pathway lies—
Hast thou remembered well?

Thou standard-bearer! steadily
Didst thou that flag uphold?
Or drooped its foldings heavily,
Above those words of gold?

Thou gifted, both in pen and lip
Hast thou considered all?
Or dealt, in place of fellowship,
The wormwood and the gall?

Thou warrior! who had girded on
Strength in a Freeman's right—
Art thou the valiant champion
Who *once* commenced the fight?

Ye watchmen on our outer wall!
Have ye stern vigil kept?
Or has some weary sentinel
Folded his arms and slept?

Ye faithful ones! who stand e'en now,
As at the onset shout,
Whose faith is firm, whose hearts are true,
Whose lights have not burned out:

Oh, while upon your outward ear,
The sound of strife goes by,
Another voice sounds deep and clear—
The fettered bondman's cry!"

Still bending o'er the sugar-cane,
The pining slave must go,
And on the marshy cotton plain,
Fill up his cup of wo.

And while on every southern breeze,
Their wail of wo comes up,
Ye may not turn aside from these—
Ye taste their bitter cup.

Oh onward! yet still onward press—
Through every cumbering care;
Be strong in self-forgetfulness—
Be strong in fervent prayer.

And bear aloft your beacon-light—
'Twill guide new laborers in:
For lo! the harvest fields are white,
E'en to the gathering.

Come thou long yoked to Mammon's car!—
Come aid *our* chariot wheels:
Come taste that fountain sweeter far,
Philanthropy unseals.

Come ye, upon whose flowery way,
Still rests life's morning dew—
Come, aid the *laborers* of our day—
The work hath need of *you*.

And gather, ye who met of yore—
Oh, be baptised anew—
And rally *to the cause* once more;
The Slave hath need of you.

MATTHEW v. 9.

"Blessed are the peace-makers; for they
God's children shall be called"—so spake
The Prince of Peace, in mortal clay,
Who veiled his glory for our sake.

The stormy passions of the mind,
The boastful tongue, and brow of pride,
Their soothing counsels wise and kind,
Make to a gentler calm subside.

That eye upon the ground is cast,
Which glanced with restless, angry glare,
That breast to hostile breast is prest,
Which thought to place a scorpion there.

Contentious tribes upon the ground
Cast bow and spear, at their charmed voice.
And, linked in many a friendly round,
Will o'er the pledge of peace rejoice.

Then flourish fields and gardens gay,
Where leaders charged with martial train:
And infants with the herbage play,
Where lately lay the ghastly slain.

Blest are the peace-makers! for they
To God's blest family belong;
Honored in this our earthly lay,
And in a sweeter, loftier song.

Joanna Baillie.

HARRIET MARTINEAU.

England! I grant that thou dost justly boast
Of splendid geniuses beyond compare;
Men great and gallant—Women good and fair—
Skilled in all arts, and filling every post
Of learning, science, fame—a mighty host!
Poets divine, and benefactors rare—
Statesmen—philosophers—and they who dare
Boldly to explore Heaven's vast and boundless coast.
To one alone I dedicate this rhyme,
Whose virtues with a starry lustre glow;
Whose heart is large, whose spirit is sublime.
The friend of liberty, of wrong the foe:
Long be inscribed upon the roll of Time,
The name, the worth, the works of HARRIET MARTINEAU!

W. L. GARRISON.

TO ELIZABETH PEASE, OF DARLINGTON, ENGLAND.

A native dignity and gentle mien;
An intellect expansive, clear and strong;
A spirit that can tolerate no wrong;
A heart as large as ever yet was seen:
A soul in every exigence serene,
In which all virtuous excellencies throng;—
These, best of women! all to thee belong;
What more of royalty has England's queen?
Thy being is absorbed in doing good,
As was thy Lord's, to all the human race;
With courage, faith, hope, charity endued,
All forms of wretchedness thou dost embrace;
Still be thy work of light and love pursued;
And thy career shall angels joy to trace.

WM. LLOYD GARRISON.

From the Liberty Bell.

SONNET.

BY WILLIAM H. STORY.

Freedom is wealth, health, strength—the serene throne
Of the strong will—the birthright nature gave.
God hath not portioned out the wind and wave,
Nor the thick stars, in heaven's blue distance sown.
The gates of nature are wide-open thrown,
And what the soul can take, that it may have.
Sin is the brand that nature gives the slave;
But Truth is Freedom, that all souls may own.
Falsehood shall not endure the high, calm face
Of the free day—nor feel its stern rebuke.
And for that fallen and oppressed race,
Do Nature's universal voices plead;
And the great human heart, that will not brook
That Justice beneath Custom's lash should bleed.

Miscellany.

From the Family Magazine.

THE PIASA—AN INDIAN TRADITION OF ILLINOIS.

No part of the United States, not even the highlands of the Hudson, can vie, in wild and romantic scenery, with the bluffs of Illinois. On one side of the river, often at the water's edge, a perpendicular rock arises to the height of some hundred feet. Generally on the opposite shore is a level bottom or prairie, of several miles in width, extending to a similar bluff that runs parallel with the river.

One of these ranges commences at Apple creek, and extends, with few intervals, for many miles along the left bank of the Illinois. In descending the river to Alton, the traveller will observe, between that town and the mouth of the Illinois, a narrow ravine, through which a small stream discharges its waters into the Mississippi. That stream is the Piasa. Its name is Indian, and signifies, in the language of the Illini, "*the bird that devours men.*"—Near the mouth of that stream, on the smooth and perpendicular face of the bluff, at an elevation which no human art can reach, is cut the figure of an enormous bird, with its wings extended. The bird, which the figure represents, was called by the Indians the Piasa, and from this is derived the name of the stream.

The tradition of the Piasa is still current among all the tribes of the Upper Mississippi, and those who have inhabited the valley of the Illinois, and is briefly this:

Many thousand moons before the arrival of the pale faces, when the great magalonyx and mastodon, whose bones are now dug up, were still living in this land of the green prairies, there existed a bird of such dimensions that he could easily carry off, in his talons, a full grown deer. Having obtained a taste of human flesh, from that time he would prey upon nothing else. He was artful as he was powerful; would dart suddenly and unexpectedly upon an Indian, bear him off into one of the caves in the bluff, and devour him. Hundreds of warriors attempted for years to destroy him, but without success. Whole villages were nearly depopulated, and consternation spread through all the tribes of the Illini. At length, Ouatoga, a chief, whose fame as a warrior extended even beyond the great lakes, separating himself from the rest of his tribe, fasted in solitude, for the space of a whole moon, and prayed to the Great Spirit, the Master of life, that he would protect his children from the Piasa. On the last night of his fast, the Great Spirit appeared to Ouatoga in a dream, and directed him to select twenty of his warriors, each armed with a bow and a poisoned arrow, and conceal them in a designated spot. Near the place of their concealment, another warrior was to stand in open view, as a victim for the Piasa, which they must shoot, the instant he pounced upon his prey. When the chief awoke in the morning, he thanked the Great Spirit; and returning to his tribe, told them his dream. The warriors were quickly selected, and placed in ambush, as directed. Ouatoga offered himself as the victim. He was willing to die for his tribe. Placing himself in open view of the bluff, he soon saw the Piasa perched on the cliff, eying his prey. Ouatoga drew up his manly form to its utmost height, and planting his feet firmly upon the earth, began to chant the death song of a warrior. A moment after, the Piasa rose into the air, and, as swift as the thunderbolt, darted down upon the chief. Scarcely had he reached his victim, when every bow was sprung, and every arrow sent, to the feather, into his body. The Piasa uttered a wild, fearful scream, that resounded far over the opposite side of the river, and expired. Ouatoga was safe. Not an arrow, nor even the talons of the bird, had touched him. The Master of life, in admiration of the generous deed of Ouatoga, had held over him an invisible shield. In memory of this event, the image of the Piasa was engraved on the face of the bluff. Such is the Indian tradition. Of course I do not vouch for its truth. This much, however, is certain: the figure of a large bird, cut into the solid rock, is still there, and at a height that is perfectly inaccessible. How and for what purpose it was made, I leave for others to determine. Even at this day, an Indian never passes that spot in his canoe, without firing his gun at the figure of the bird.—The marks of balls on the rock are almost innumerable.

Near the close of March of the present year, I was induced to visit the bluffs below the mouth of the Illinois and above that of the Piasa. My curiosity was principally directed to the examination of a cave connected with the above traditions, as one of those to which the bird had carried his human victims. Preceded by an intelligent guide, who carried a spade, I set out on my excursion. The cave was extremely difficult of access, and at one point of our progress I stood at an elevation of more than one hundred and fifty feet on the face of the bluff, with barely room to sustain one foot. The unbroken wall towered above me, while below was the river. After a long and perilous clambering, we reached the cave, which was about fifty feet above the surface of the river. By the aid of a long pole, placed on the projecting rock, and the upper end touching the mouth of the cave, we succeeded in entering it. Nothing could be more impressive than the view from the entrance of this cavern. The Mississippi was rolling in silent grandeur beneath us; high over our heads a single cedar hung its branches over the cliff, on the blasted top of which was seated a bald eagle. No other sound or sign of life was near us. A Sabbath stillness rested upon the scene. Not a cloud was in the heavens; not a breath of air was stirring. The broad Mississippi lay before us, calm and smooth, as a lake. The landscape presented the same wild aspect as it did before it had met the eye of the white man.

The roof of the cavern was vaulted; the top of which was hardly less than twenty-five feet in height. The shape of the cave was irregular; but so far as I could judge, the bottom would average twenty by thirty feet. The floor of this cave, throughout its whole extent, was a mass of human bones.—Sculls and other bones were mingled together, in the utmost confusion. To what depth they extended, I am unable to decide; but we dug to the depth of three or four feet, in every quarter of the cavern, and still we found only bones. The remains of thousands must have been deposited here. How, and by whom, and for what purpose, it is impossible even to conjecture.

THE WIDOW AND HER SHIPWRECKED SON.

In the north of England, in a small inland village, a lieutenant of the British navy, after serving his country for many years, took up his abode. He had a pious wife, and six or seven children. She sent them to the village Sabbath school; but the eldest, a boy of fourteen years, seemed determined to profit neither by maternal loves nor pious instruction at school. He played and mingled with a class of wicked idlers that infested the village, and would have been as bad as the worst of them but for his father's rigid discipline. That alone restrained him from rushing into excesses of wickedness and riot. But that father died, and left his widow to combat with the idleness of her boy alone. No, not alone; for she sought help of her heavenly Father.

The father being dead, the son grew worse. He was ungovernable; and the afflicted widow wept, as with a broken heart, over her recreant child.—Unable to restrain him she adopted a very common mode in England of disposing of idle lads. She resolved to send him to sea. It was a painful alternative; but he could not grow worse there, she thought; and possibly the severe discipline of a ship might humble his proud spirit, and lead him to reflection.

A ship was obtained for him. The bustle of preparation began and was over. Unknown to the youth, the mother placed a Bible in his chest, with a secret hope that its light might lead him to his heavenly Father, when he should be far off on the deep blue sea. Many were the prayers that mother offered for the son; many the counsel that she gave him from the fullness of her heart. The day of separation came. O, it was a day of trial to all but to him who was the occasion of the sadness of that family. Warm were the tears she shed, as, pressing him to her bosom, she bade him adieu, and commended his wayward heart to God.

Many years had passed, and the wanderer had not returned. The ship had perished at sea, and the widow mourned her son as dead; and what was worse, she trembled for the safety of his undying soul. Could she have been assured of his safety in a better world, her pained heart would have been at rest. But she wept over him as doubly lost.

It was a stormy night in mid-winter. The wind howled, the rain poured down in torrents, and deep darkness obscured the sky. The widow, and her children, sat beside the cheerful fire, and chastened cheerfulness overspread the circle, though now and then a cloud of melancholy gathered over the mother's brow, as the driving storm reminded her of her lost son, when a slight tap was heard at the door. It was opened; a sailor stood there, wayworn and weather-beaten. He begged a shelter from the storm. It was not in that mother's heart to refuse a sailor on such a night, and she offered him her fireside and her food.

When he had refreshed himself, she modestly questioned him of his condition. His tale was soon told. He had been shiprecked, and was going home, poor and pennyless, to his mother. He had been shipwrecked before. The widow asked him to tell the story of his sufferings.

He said that in a violent gale the ship ran ashore and went to pieces. The crew were either drowned or dashed to death against the rocks. Himself and another were the only persons who reached the shore. They were thrown high upon the beach by a powerful wave. His companion was senseless at first, but at last revived—alas! but to die. "He was a sweet youth," the sailor observed; once he had been the terror of the ship for his excessive devotion to vice; but suddenly he had changed. He became a serious, praying man; as remarkable for piety now, as for vice before. When he had revived a little on the beach," said the sailor, "he pulled a Bible from his bosom, and pressed it to his lips. It was this blessed book, he told me, that led him to change his way of life. Rummaging his chest one day, he found a Bible; his first impression was to throw it away; but chancing to see his mother's writing, he paused to examine it. It was his name. It made him think of his mother; of her instructions, and of his teacher; and then he saw his sins, and felt he was a sinner. Overwhelmed, he sunk upon his knees beside his chest, and wept and prayed, and vowed to change his way of life.—And he did change it; for he became a decided Christian. After telling me about this change," continued the sailor, "he gave me his Bible, and bade me keep it for his sake; and then, falling back upon the sand, he expired with a half-offered prayer upon his lips."

As the sailor concluded, the widow, who had listened with deep interest and feeling, inquired,

"Have you got that Bible, my friend?"

"Yes, madam," said he; and he took from his bosom what appeared to be a bunch of old canvas. Carefully removing several envelopes, he at last produced a small pocket Bible, and gave it into the hands of the lady.

Tremblingly and hastily she seized it. She turned to the blank page, when lo! her child's name in her own writing. A death-like paleness overspread her usually pale cheek, as she made the discovery, and exclaimed, "'Tis his! 'Tis his! My son! my son."

Nature could bear no more; and she fainted.

Such is the history of him, who, like the prodigal son, had wandered far from God, and far from peace. You possess, like him, the Bible, the chart, the holy chart of your salvation. With it, a responsibility is yours which cannot be evaded. Shall it be to you the pearl before swine, trampled under foot? Or shall it be to you the pearl of great price, which you are ready to purchase at the sacrifice of all that is most dear to you in this life? May the God of all grace impart to you his Holy Spirit, to choose this blessed book for the "man of your counsel?" May it be a light to your feet and a lamp to your path."—May it be your support in life, your consolation in death; and when the portals of the cold grave shall have closed on your mortal bodies, may each one of you find it has opened to you the glorious portals of a blissful immortality.—*Clouds and Sunshine.*

MIDNIGHT IN THE CITY.

"And all that mighty heart is lying still."—*Wordsworth.*

These fringes of lamp-light, struggling up through smoke and thousand-fold exhalation, some fathoms into the ancient reign of Night, what thinks Bootes of them, as he leads his hunting dogs over the zenith in his leash of siderial fire? That stifled hum of midnight—when traffic has lain down to rest, and the chariot-wheels of vanity, still rolling here and there through distant streets, are bearing her to halls roofed in and lighted to the due pitch for her, and only vice and misery are abroad, to prowl or to moan like night-birds;—that hum, I say, like the stertorous, unquiet slumber of sick life, is heard in heaven!

Oh, under that hideous coverlid of vapors, and putrefactions, and unimaginable gasses, what a fermenting vat is simmering and hid! The joyful and sorrowful are there; men are praying, while on the other side of a brick partition men are cursing; and around them all is the vast, void Night. The proud grandee still lingers in his perfumed saloons, or reposes within damask curtains; wretchedness cowers into truckle-beds, or shivers hunger-stricken into its lair of straw. In obscure cellars, *Ruge et Noir** languidly emits its voice of destiny to haggard, hungary villains; while councillors of State sit plotting, and playing *their* high chess-game, whereof the pawns are men. The lover whispers his mistress that the coach is ready; and she, full of hope and fear, glides down to fly with him over the borders; the thief, still more silently, sets to his pick-lecks and crowbars, or lurks in wait till the watchmen first snore in their boxes. Gay mansions, with supper-rooms and dancing-rooms, are full of light and music, and high-swelling hearts; but in the condemned cells, the pulse of life beats tremulous and faint, and bloodshot eyes look out through the darkness, which is around and within, for the light of a stern last morning.

Upwards of five hundred thousand two-legged animals, without feathers, lie round us, in horizontal position; their heads all in night caps, and full of the foolishest dreams. Riot cries aloud, and staggers and swaggers in his rank dens of shame; and the mother kneels over her pallid, dying infant, whose choaked lips only her tears now moisten.—All these, heaped and huddled together, with nothing but a little carpentry and masonry between them; crammed in, like salted fish in their barrel; or weltering, shall I say, like an Egyptian pitcher of tamed vipeds, each struggling to get his head *above* the others. *Such* work goes on under that smoke counterpane! But I sit above it all—I am above the stars.—*T. Carlyle.*

* Red and black; the dice of gamblers.

INTERESTING INCIDENT.

Communicated by the Mayor of the city of Washington to the National Intelligencer.

What we are about to relate came within our official notice; and we honestly confess, that it has made a very deep impression upon our minds in favor of the temperance cause.

One morning in the early part of last week, a police magistrate in one of the largest and most populous wards in this city, was visited at his private dwelling by a police constable and another person, who said they had called for the purpose of procuring the release of a man who had been committed as a vagrant and disorderly person a few nights previous. The person accompanying the officer remarked to the magistrate, that the poor fellow in confinement had seen his error and acknowledged it, and was now fully resolved to leave off drinking intoxicating liquors, which had brought him into the present difficulty, and which in time past, had caused him so much sorrow. On the magistrate's intimating to the person thus pleading for the prisoner, that security would be required for his good behaviour, and that some costs had already accrued, the kind-hearted fellow declared that, although he was a poor man himself, he was able, and would willingly become the security and pay all the costs; for he had full confidence in the prisoner's assurances of amendment, *inasmuch as he had promised to take the pledge of total abstinence, and was anxious to join the society of those who had abjured the use of all intoxicating drinks.* "Do you think," said the magistrate, "the prisoner will abide by his pledge after he has taken it?" "*I do sir,*" said the man, emphatically: "and I am determined to release him, and stand by him till he becomes a totally changed man. I feel confident that he will not deceive me; and if he does, why, then, I shall have the satisfaction of knowing and *feeling* that I have done my best, to reclaim from beastly intoxication one who is a good workman, and a good fellow, whenever he is sober and in his right senses. Struck with silent admiration at the speaker's disinterested friendship, Christian philanthropy, and noble sentiments, the magistrate paused for a few moments, and then said he would accompany the generous man to the prison, and there make out the prisoner's release.

On their way, the person accompanying the magistrate, looking him earnestly in the face, exclaimed; "I perceive, sir, you do not know me; indeed, I do not wonder at it, for I am certainly *an altered man* since you committed me, and properly committed, to the workhouse, as a drunkard and a street brawler." Here the speaker mentioned his name, and the magistrate then, and not till then, recognised before him, the same man well dressed from head to foot, clean, healthy looking, and altogether in appearance "a new creature," and an altered man. "Sir," continued the speaker, "all this *blessed change* is owing to my having taken and *kept* the pledge of total abstinence. You know, sir, when you committed me to the workhouse, I had neither money, nor friends to go my security. I was *then* in rags and misery. *Now*, since I have left off drinking, I have good clothes, money enough, and plenty of friends withal, to provide me with work, and all that is necessary to make me respectable and comfortable." Here the poor fellow's feelings were evidently touched; still, he added, in a subdued tone, "How can I, who owe so much to total abstinence, refuse to help a brother in distress, when I see a fair chance of making him as comfortable as myself." Here, indeed, were FAITH, HOPE, and CHARITY, all united in the person and grateful heart of one, who, to use his own emphatic and feeling language, had become totally changed by his having taken and kept the pledge of total abstinence. What an excellent example! What strong encouragement is hereby afforded to all the remaining inebriates in our community to "*go and do likewise*"

DEFENSE OF MAHOMETANS.

The following, from the Manzari Shark, or Oriental Observer, we presume is written by a Christian resident in Turkey. We quote it with pleasure, as we always do anything of a large and liberal character. Christianity in the aggregate should not be a *sect*, any more than in its subdivisions. That it is immensely superior to any other dispensation of truth ever bestowed on man, is of itself a good reason for extreme tenderness toward the freedom of every human soul. To convert all, it should practically love all.

The article in the Malta Times, to which this is an answer, seems to have contained the old proposition that it is necessary to drive the Turks out of Europe:

"We have just read an article in the Malta Times, in which the Koran is quoted with a view of proving that Musselmans are bound by their religion to war against us, cut off our heads, and keep no faith with us.

How very absurd seriously to bring forward such antiquated charges! When Mohammed first preached Islam, he was surrounded by fierce idolaters, fire worshippers, Jews, and Christians, all warring against him and his proselytes, few of whom were spared, when they were vanquished. The Musselmans were, therefore, urged to be united, exclusive, and uncompromising; which was their only chance of becoming a nation at all. When the prophet had made some progress in establishing the new doctrine, the language of the Koran became much more mild; and had we time, on this occasion, we could quote from the self same-book innumerable passages to prove this.

But that is needless. Do the Musselmans of the present age war continually against 'the infidels?' 'Do they strike off their heads?' And, above all, do they 'keep no faith, or hold no faith, with infidels?'

On the contrary, they are, perhaps, of all the nations of the earth, the least disposed to go to war. Leave them alone, and a peace of a hundred years might be guarantied with safety. Instead of striking off our heads, even when they take prisoners, those prisoners are, and for centuries past have been, treated with marked kindness; and as for breach of faith, to the shame of the Christians be it said, they have constantly been much more steadfast in their engagements, than European nations. In nine cases out of ten, when they have been driven into war, it has been in consequence of the breach of faith on the other part. Consult history on both sides of the question, and an impartial reader will not fail to recognise this truth. Whenever a nation goes to war and issues a manifesto, there are always brought forward plenty of accusations against the nation whom it constitutes its enemy. The wolf of the fable ever could find reasons why he should devour the lamb. They who read only the list of alledged grievances of European governments, and have never seen the counter declarations of the Porte, (who, till recently, was not in the habit of publishing such documents,) are sure to be misled in their judgment.

The Malta Times, which is evidently learned in theology, will perhaps favor the world with a few quotations from the Christian gospel, by way of showing the world how *we* ought to behave as regards our neighbors. There must surely be somewhere inculcated a little doctrine concerning Christian charity, submission, meekness, humility; with a divine injunction to love our neighbors as ourselves, and a few other matters, no less fundamental with us, than the obligations of our friends the Turks to cut our throats and cozen us.

A truce, then, to insinuations now positively unjust. The 'Church militant' can, in the present day, subsist without crusades, as well as without 'hatred and all uncharitableness.'

But we would like to ask such writers how they intend Constantinople to be occupied, if the Turks are to be driven out? There will, to a certainty, be no new occupation until streams of blood have been poured out, and until the fate of many Christian empires, now prosperous and happy, has been wofully changed. This fact should not be lost sight of; and the sooner persons who desire such fortunes renounce their uncharitable creed (which is not Christianity) the better.

The following is extracted from Dr. Bowring's Report to the London Convention, 1840:

The slavery of the East is not the slavery of the field, but the household. The slaves are cared for with affection and tenderness, in those countries where thousands are often swept away by pestilence. He knew himself the case of a Mohammedan governor, who, of seventy children, had lost sixty-nine; and the affections of the Mohammedans are then placed upon the children they bought.—The slave there is not regarded as a degraded being, inasmuch as slavery is no impediment to his reaching the highest social elevation. Three-fourths of the divan of Constantinople consist of men stolen in their youth, and who are wholly unacquainted with their early history, the scenes of their childhood, or even the place of their birth. Among those who fill the highest official situations in the East, there are many who have reached them through the door of slavery; and many a Joseph exists there whose history would be well worthy of study. The story which every Mohammedan child has heard from his youth, is to the following effect: "Hassan-ben-Ali had a slave, who threw over him, at table, a dish boiling hot. Fearing his master's resentment, he fell on his knees before him, and said, 'Paradise is for those who bridle their anger.' Hassan answered, 'I am not angry.' The slave added, 'And who forgive?' 'I forgive you,' said Hassan. 'Allah loveth the beneficent,' continued the slave. 'I give you your liberty,' said his master, 'and four hundred pieces of silver.'" Is there not in that tradition, instruction of the most eloquent and beautiful description? There is one circumstance connected with the East, peculiarly interesting—there they know of no distinction of color—they have no nobility of skin. White men, of the highest rank, marry black women, and black men frequently occupy the highest social and official situations. At the present moment, the Scherif of Mehemet Ali is as black as a raven.

From the Boston Post.

TEMPERANCE.

Mr. Pierpont delivered a temperance lecture at Cabottville, the other evening, and said as he had been accused of bearing down rather heavily on the venders of intoxicating drinks, he proposed on that occasion to volunteer his services to the injured individuals aforesaid, as counsel and advocate. He then went on (as the Chronicle informs us) to state the various pleas which men make to excuse their continuance in the traffic; and, seriatim, one by one, to answer them. The last plea which he put, and answered, was the LICENSE. Yes, said the speaker you have a license—and that is your plea. Well, my friend, if that is your plea, I would adjure you to keep it—lock it up amongst your choisest jewels—guard it as the apple of thine eye—and when you die, and are laid in your coffin, be sure that this precious document is placed within your cold and clammy fingers, so that, when you are called upon to confront the souls of your victims before your God, you may be ready to file in your plea of justification, and boldly to lay down your license on the bar of the Judge. Yes, my friend, keep it—you will *then* want your license, signed by the commissioners of Hampden, and endorsed by the selectmen of Springfield.

Miscellaneous Items.

RED CEDAR.—It is not generally known, that if the lining of drawers, in which clothes are kept, is made of pencil cedar, no moths, or other destructive insects, will get into them; and as the wood is much cheaper than wainscot or mahogany, and gives a delightful perfume to the clothes contained in the drawers, these facts only require to be known to bring it into very general use.—*Newark Advertiser.*

PULVERIZED MILK.—An English paper states that Kirchoff, a Russian chemist, who discovered the process of converting starch into sugar, has made several experiments on milk, by which it appears that that fluid may be preserved for use for an indefinite time. Fresh milk is slowly evaporated by a very gentle heat till it is reduced to dry powder, which is to be kept perfectly dry in a bottle well stopped for use. When required, it need only be diluted with a sufficient quantity of water; the mixture will then have all the taste and properties of new milk. This powder must form a valuable addition to a sea stock of provisions.—*Mer. Jour.*

VARNISH FOR BOOTS AND SHOES, BY WHICH THEY ARE RENDERED IMPERVIOUS TO WATER.—Take a pint of linseed oil, with 1-2 lb. of mutton suet, 6, or 8 oz. of bees' wax, and a small piece of rosin. Boil all these in a pipkin, and let the liquid cool till it is milk-warm. Then, with a hair brush, lay it on new boots or shoes. If old boots or shoes are to be varnished, the mixture is to be laid on when the leather is perfectly dry.

OBERLIN COLLEGE.—The size of the Freshman class is always a good index to the standing and prosperity of a college. The present Freshmen class at Oberlin embraces the unusually large number of fifty-seven, admitted since last commencement. The catalogue presents the following: Summary,

Theological students,	54
College "	115
Shorter course "	4
Male preparatory,	213
Female Col. preparatory,	23
Young Ladies course,	151
Total,	560

YALE COLLEGE.—Mr. Bancroft says that Yale College owes its birth to ten worthy farmers, who in 1770 assembled at Brandford, and each one, laying a few volumes on a table, said, "I give these books for the founding of a college in this colony." Such was the small beginning of Yale College, in New Haven, Conn. which perhaps is excelled by no college in the United States, in the ability of its faculty and professors, the present number of its students, and the number, talent and influence of its alumni.

TIGHT LACING.—It is said that the French fashionables have discarded tight lacing; and that the Grecian models, which are only the fair and beautiful proportions of nature, are henceforth to be the standards of fashions for ladies' waists, instead of the wasp, hour-glass, &c.

Sound the loud timbrel o'er hill, valley, and sea,
The tape-strings are broken, and women are free!

IRON IN OAK.—It is a well known fact, that oak contains a considerable portion of iron in its composition. A modern writer supposes this circumstance to account for the fact, that the oak is more frequently struck by lightning than any other tree of the forest.

FLOUR ON RAILROAD.—The new application of atmospheric air as springs for carriage, railroad cars, &c. is found to completely remedy the great waste caused in carrying flour in barrels upon railroads, in consequence of the jar. Flour can now be transported as safely in cars resting on the air springs, as in a canal boat. They are to be adopted on the New-York and Erie Railroad. A very simple invention leads oftentimes to great results.

THE SUN FIRING A CANNON.—In one of the most fashionable resorts in Paris is a cannon loaded and primed, and so placed that the focus of a burning glass falls upon the powder precisely at 12 o'clock; of course, every pleasant day, the hour of noon is indicated by the firing of the cannon. On every such day a crowd gathers round it, to watch the progress of the sun spot, and the manner in which the motion of the earth on its axis, is made to fire off artillery.

CAPITAL PUNISHMENT.—The number of offenses punishable with death by the laws of the United States is nine. One hundred and fifty-two crimes, varying in atrocity from that of the stealing of property to the value of a shilling, to that of treason, were formerly capitally punished in England; but that number has now been reduced to TEN. So says Judge Story.

SQUASH BONNETS.—A beautiful fabric for bonnets is said to have been made from the fine, glossy, fibrous lining of a squash that grows in Texas.—The texture is strong and delicate, and so flexible that it may be easily washed, like silk.

A METEOR.—A correspondent in the town of Schuyler, states that he witnessed a most splendid meteoric exhibition in that town on the 22d Dec. He was sitting by a window about half past four in the morning, when suddenly his attention was arrested by a loud, sharp noise from the West, like a clap of thunder; and turning to look in that direction, the whole western sky was lit up as if by a blaze of fire—from which myriads of sparks emerged, rendering every object as visible as at noon.—Scarcely had he time for a thought, before a meteor, of stupendous size and dazzling brilliance, rushed from this sea of light, at first downward, in an irregular track toward the earth, then upward, in a southeasterly direction, until it was lost to view.—The meteor was at first of a lurid red color; changing afterwards, as it approached the earth.

NEIGHORLY.—"Mrs. Jinkins," said a little red-headed girl, with a pug nose and bare feet, "mother says you will obleege her by lendin' her a stick of fire-wood, fillin' this cruet with vinegar, puttin' a little soft soap in this pan, and please not let your turkey-gobblers roost on our fence."—*Western paper.*

BALL AMONG THE INSANE.—The Bangor Whig says that on Thanksgiving evening a splendid ball came off at the Insane Hospital, Augusta. Most of the patients participated in the amusements of the evening, and appeared very happy. It must have been a strange sight to have seen the various guises that insanity puts on, cutting pigeon wings in the ball room. It was, however, without doubt, a salutary change of discipline.

NEW-YORK EGG MARKET.—It has been ascertained that over half a million of eggs are consumed every month in New-York. They are brought down the Erie canal in barrels; and New Jersey, and even Pennsylvania, supplies the Gothamites with this essential article of domestic utility. One woman in Fulton market recently sold 175,000 eggs in ten weeks—supplying the Astor House with 1,000 each day, but 2,500 on Saturday.

BONES.—The fossil remains of the crocodile, and of the mammoth, are found in every section of our globe. In the frozen regions of Siberia, the bones of huge animals are found so abundantly, that vessels are sent thither from Russia which bring away entire cargoes; and those bones have become quite an article of commerce.

LIBERALITY.—The Rhode Island Quarterly meeting of the Free Will Baptists have ordained a brother to the ministry, with the understanding that he is in favor of the admission of members to the church, on the simple condition of evidence of Christian character—*Baptist or no Baptist.*

MOUNT VERNON.—Washington's Mount Vernon estate consisted, soon after the French war, of nine thousand acres; and when Washington returned to cultivate it, he had 1200 persons upon it in his employment. Now, it is stated, but five slaves live on the place, and 400 acres only are cultivated, chiefly used for raising wheat and indian corn.

PUNS AND JOKES.

"This is too serious a matter to make *light* of," as the whale remarked to the man that was dipping the oil out of his head.

A man in Richmond has vinegar so sharp that he *shares* with it.

A gentleman recently travelling in the country, called out to a boy, "Where does this road go to, my lad?" "Well, I don't know where it goes; but it's always here when I come along."

VERY STRANGE, INDEED.—A lady some time back, on a visit to the British Museum, asked the person in attendance if they had a skull of Oliver Cromwell? Being answered in the negative, "Dear me," said she, "that's very strange; they have one at Oxford."

Free-Labor Dry Goods,

At Wholesale and Retail.

CALICOES, small and large figures; 4-4, 5-4 and 6-4 unbleached Muslins; do. do. do. bleached Muslins; super Manchester Ginghams; 3-4 and 4-4 colored Muslins; 7-8 and 4-4 Bed Tickings; Canton Flannel, bleached and unbleached; Cotton Laps and Wadding, low price; bleached and unbleached and colored Knitting Cotton; Cotton Yarn; Manchester Stripe, for men's wear; Apron Checks and Furniture Checks. Also, a full assortment of Cloths, Cassimeres, Linen Sheetings and Shirtings, Grass Cloth Hdkfs., Mouslin de Laines, and Silks.

Persons from a distance, (store-keepers in particular,) wishing any of the above goods can have them sent, by forwarding their orders, and at the lowest prices at which they can be afforded.

N. B.—The above cotton goods are all warranted to be *free from Slave Labor.* Persons wishing to purchase can have full evidence of the fact.

CHARLES WISE,
N. W. corner of Arch and Fifth streets.

Philadelphia, 1st mo., 13th, 1842.

Winter Term of Clinton Seminary.

THE WINTER TERM OF THIS INSTITUTION COMmenced on Wednesday, December 22, 1841; and will continue 14 weeks, under the direction of the following Board of Instruction:—

JOHN J. BUTLER, A. M. *Principal.*

Eld. HIRAM WHITCHER, and Mr. DANIEL S. HEFFRON, *Teachers in the Male Department.*

Miss ELIZABETH EVERETT, and Miss MARY ELIZA PADDOCK, *Teachers in the Female Department.*

Agents for Clinton Seminary.—Volney Elliot, Clinton, Oneida county, General Agent; Eld. Robert Dick, Middleville, Herkimer county; Eld. H. Whitcher, Clinton; Eld. D. W. McKoon, Poland, Herkimer county; Elder Benjamin McKoon, Hume, Alleghany county; Eld. L. G. Gardiner, Deansville, Oneida county.

THE FRIENDS OF THE OPPRESSED

Should be informed, that Clinton Seminary is accessible to all persons of good moral character, whatever may be their condition or complexion. We had, during the past term, among our pupils, a native Indian, and seven colored youth. While most of the literary institutions of the land exclude such persons from their halls, or if admitted, treat them in such a way as to deter most from entering, we invite all of these wronged and suffering classes of our fellow-citizens, who wish to qualify themselves for usefulness, to come here, where they shall find a *home* and protection, and all the facilities for improvement in our power to afford them. And we call on the friends of the oppressed to aid us in carrying out these plans. Shall we not be sustained in our exertions to communicate the blessings of science and religion to all, without an invidious respect of persons? We trust that our abolition friends will generously respond to the appeal in behalf of this institution.

Books.

ISAAC T. HOPPER has for Sale, at No. 142 Nassau street, the following Books:—

Elias Hicks's Journal.
Samuel Bownas' do.
John Woolman's do., to which is added his works.
Friends' Miscellany. By John and Isaac Comly.
Memoirs and Journal of Hugh Judge, a member of the Society of Friends, and minister of the Gospel.
A series of Extemporaneous Discourses, delivered in the several meetings of the Society of Friends, in Philadelphia, Germantown, Abington, Bybery, Newtown Falls and Trenton, in the year 1824. By Elias Hicks
The Quaker; being a series of sermons by members of the Society of Friends. 4 Vols.
William Bayly's Works.
William Shewen's Works.
Select Anecdotes of members of the Society of Friends.
Life of Thomas Cooper, who was a fugitive slave, and became an eminent Methodist minister. An authentic narrative.
A Beacon to the Society of Friends.
Thomas McClintock's remarks on two essays, said to have been written by Thomas Evans, of Philadelphia.
Civilization of the Indians. By H. Jackson.
Thomas Elwood's Journal; a new edition.
A Review of the General and particular Causes, which have produced the late disorders and divisions in the Yearly meeting of Friends, held in Philadelphia with introductory remarks on the state of the Primitive Church, &c. By James Cockburn.
The power of deception unveiled, and the man of sin revealed an analysis of the book of Revelations; to which is prefixed an essay on the system of man. By John Jones, a minister in the Society of Friends.
The Sandy Foundation Shaken, and Innocency with her open face. By William Penn. To which is added, Extracts from the writings of many primitive Friends on the Trinity, divinity of Christ, Atonement, the Scriptures, &c.
The Truth Vindicated; being an appeal to the Light of Christ within, and to the testimony of holy scripture, by way of answer to a pamphlet entitled, "Extracts from periodical works on the controversy amongst the Society Friends."
An exposition of the faith of the religious Society of Friends, &c. By Thomas Evans.
Brief remarks on impartiality in the interpretation of Scripture. By J. J. Gurney. Printed for private circulation only.

N. B.—I. T. Hopper intends, in the course of a few weeks, to publish the second edition of the Letters and Doctrinal Writings of Elias Hicks.

Popular English Periodicals,

Republished in New-York

LONDON QUARTERLY, EDINBURGH, FOREIGN,
AND
WESTMINSTER REVIEWS:
Blackwood's and the Metropolitan MAGAZINES;
AND
BENTLEY'S MISCELLANY.

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